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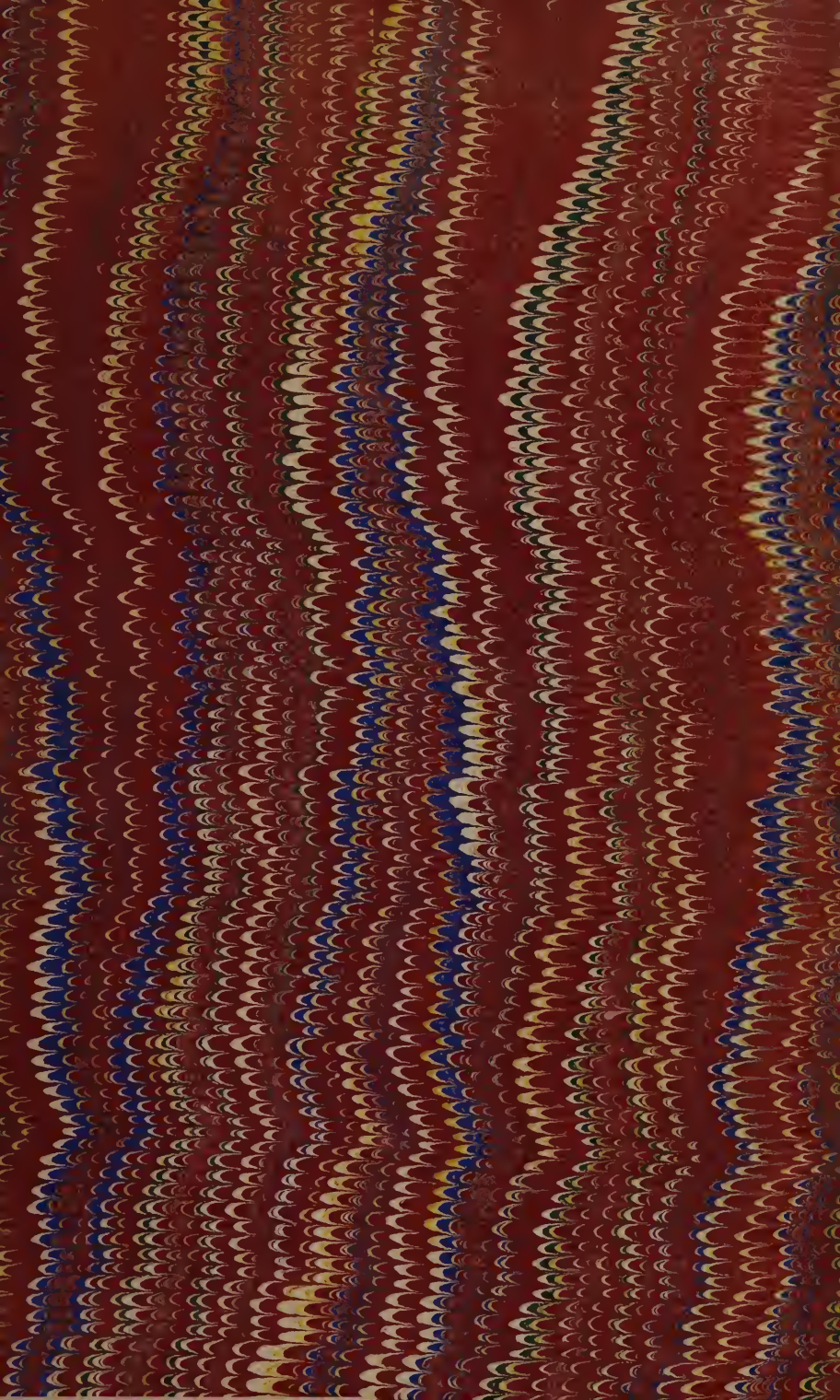
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CURATIVE MEDICINE,

OR,

PURGATION,

DIRECTED AGAINST THE CAUSE OF DISEASES,

DISCOVERED BY

DOCTOR PELGAS,

ACKNOWLEDGED AND ANALYZED IN THIS WORK,

BY

DOCTOR LEROY, OF PARIS.

*Prescribed by
W. S. Shields*

TRANSLATED FROM THE TWELFTH EDITION,

BY GABRIEL PAUL, OF ST. LOUIS.

TO WHICH IS ADDED, THE OPINION OF DOCTOR RENARD
EX-PROFESSOR OF ANATOMY OF THE FACULTY OF PARIS.

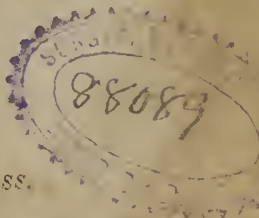
———"With his Curative book
Every one may have his Physician at home."

ST. LOUIS:

PUBLISHED BY G. PAUL,

FROM THE REPUBLICAN PRESS.

1830.



DISTRICT OF MISSOURI, TO WIT:

BE IT REMEMBERED. That on the nineteenth day of December, in the fifty-fourth year of the Independence of the United States of America, A. D. 1829, GABRIEL PAUL, of the said District, has deposited in this office, the title of a Book, the right whereof he claims as proprietor, in the words following, to wit:

"Curative Medicine, or Purgation, directed against the cause of diseases, discovered by Doctor Pelgas, acknowledged and analyzed in this work, by Doctor Leroy, of Paris, translated from the twelfth edition, by G. Paul."

In conformity to the act of Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books to the authors and proprietors of such copies during the time therein mentioned," and also to the act entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the time therein mentioned, and extending the benefits thereof, to the arts of designing, engraving, and etching historical and other prints."

[L. S.]

R. A. EWING; *Clerk pro tem.*
of the Missouri District.

INTRODUCTION.

TO THE PEOPLE OF THE UNITED STATES.

FELLOW-CITIZENS: IN offering you the Curative Medicine of Doctor LEROY, which I have translated, at the request of many of my friends, my intention is, that it should prove eminently useful to every class of society, and particularly, to those who may be lingering under the weight of bodily infirmities. Nothing but a conviction obtained by actual experiments and constant success, could have prompted me to make it public.

I have scrupulously preserved the reasoning of the author, against the common practice of the physicians of his own country; but I disclaim any allusion to our Doctors, whom I have always found disinterested, and free from that European doctoral pride, and selfishness, the source of all the persecutions to which Doctor LEROY has been subjected.

Those persecutions raised against him during several years, by men of his own profession, plainly show to the candid observer, that he had proclaimed a great discovery, which, showing the inefficiency and even the dangers attending the different practices, founded upon systematical theories, wounded sensibly the pride and interests of those physicians, who then opposed it, instead of seizing the means presented to them for the benefit of their patients.

Had it been nonsense, and quackery, as they termed it; if the evacuants of the method, had been a poison, would not public opinion, soon have stamped the whole with the seal of reprobation? On the contrary, as soon as our author made public his Curative Medicine, millions of patients flocked under the standard of that immortal truth which had just been revealed to them, and soon perceived, some unfortunately too late, how easy it is for any person of common sense, to preserve his health, cure his affections, and consequently avoid chronical infirmities.

What a sight for the philanthropist, to see Doctor LEROY, dragged from court to court, from one province to another, to answer charges which a vile jealousy, selfishness and wounded pride, had brought against him; to see him obtain, under the acclamations of a numerous population, a complete victory over his enemies, by the very means employed against him, the testimony of hundreds of witnesses, summoned by his prosecutors, who were all unanimous in his favor.

Compelled to submit to that great regulator of the actions of men, public opinion, but finding the craft to be in danger, they circumvented the government, and dazzling its eyes by a long and scientific report, (founded, as it has evidently been proven, upon the most egregious errors,) not against the fundamental principles of the method of our author, which all his antagonists put together, have never been able to controvert; but against a mere compound (of seventy-five years' trial, it is true,) represented as a poison, a drastic, &c. &c. but which, in fact, precluded all other doctoral ordinances, and above all, the fashionable leeches, lancet, calomel, bath, &c. &c. they obtained an order, prohibiting any druggist from delivering the said compound, called Leroy's Medicine, except to the order of a patented physician.

Such is the turn of the human mind, that his persecutors had no sooner trumpeted their victory, than every one being anxious to become acquainted with a method of treatment, so sure in its efficacy, there was such a demand for his work, that several successive editions, extending to twelve thousand copies each, were scarcely sufficient to answer it. His son-in-law, a druggist, authorised by our author to compound and sell the remedy, of which he had published the recipe for the general good, was, of course, trusted alone; and alone, also, derived the profits arising from the immense quantity ordered from every quarter of the globe.

Among the numerous documents contained in the other four volumes, which our author calls "The Curative Medicine justified by practical facts," allow me to lay before you one of them for your own consideration. At the call of Doctor Leroy, to silence the vituperative assertions of his enemies, every one cured or notably relieved by the medicaments of his method, hastened to send him their declarations. Among the rest, an inhabitant of the town of St. Arnould, requested, upon his declaration, the affidavit of the mayor, who was his father, and had wit-

nessed his cure of an inflammatory disease, which had baffled the skill of the most eminent physicians of the country during seven years. He gave it in the following terms:

"As Mayor of St. Arnould, being called upon by the author of the above declaration, to affix our seal of office upon the said instrument of writing, and also to give our affidavit, &c. : Considering that, in this instance, we cumulate the titles of public officer, of father, and of witness; and that, consequently, we have a three fold duty to fulfil, we make the following declaration, first to the authority, next to nature, and next to society.

"As a public officer, we have done our duty, in making public the ordinance of the prefect of this province, in conformity with the orders of the minister of the Home Department, relative to the Report of the Royal Academy of Medicine, upon the medical method of Doctor Leroy.

"As a father, we declare, that six weeks after the publication of said ordinance, our son, Alphonse Bernard, being reduced to the last extremity, and, according to the decision of the most experienced men, and celebrated physicians of the capital, having but a few days to live in agony, took the determination to follow the treatment recommended in the Curative Medicine, with the same medicaments which, as Mayor, we had received orders to proscribe, and of which, as a father, we entertain quite a different opinion.

"As a witness, and in behalf of society, we do certify and attest, the efficacy of the method of Mr. Leroy, and by what we have seen and notice every day, we defy all his antagonists to prove that the remedies recommended by the said method, may, in any case whatever, be detrimental to a patient. Signed, sealed," &c. &c.

Any one may easily conceive, that, through selfish motives, a set of men may oppose an improvement in the mechanic arts; but that a discovery which benefits the whole human race, by proving to any one, who will make use only of common sense, that premature death is always the result of the progressive development of the innate agent of corruption, placed in our system by the Creator, to limit our existence: that man, endowed with reason, wants only now to make use of it to check in time, with proper means, the progress of that agent of corruption, in order to attain those very limits of life, assigned to each individual, by his Divine Maker; that such a discovery should become a subject of the most base and wilful persecution against its author, is assimilating this age of science and improvements, in every art, to those barbarous times, when Socrates, Descartes, Columbus, Harvey, and so many other great men, were persecuted for truths, tending to enlarge the sphere of human knowledge.

But happily it is not, can not be so, in this enlightened country. The sparks of genius belong to all nations, and when a discovery, in what country soever it may be made, is essentially connected with the dearest interests of man, it is, in my humble opinion, the duty of a good citizen to make it known, and when satisfactorily tested, it is wisdom to adopt it, and improve upon it, if possible. I might easily enlarge upon the immense advantages, which our navy, our hospitals and other public institutions, would derive from such a mode of cure. But I feel confident that the statesman, and those generous friends of humanity, so numerous in the United States, will soon find it out.

Fellow-Citizens, leave all prejudices aside, read this work, reflect, make proper trials, if you think that numberless cures already made, are not enough, but make them fairly; for, your health, the preservation of your existence is at stake. Consider the importance of this discovery, for our children and posterity, and you will not refuse the expression of your admiration for those two men, who, after seventy-five years of their life, spent in continual practice and experiments, have torn to pieces the impenetrable veil which covered the medical science, and offer to their fellow beings the means of alleviating their infirmities, of preventing diseases, of extending their existence to the very last limits, and, in fact, of knowing themselves; for, it is but too true, that to this day, man knows every thing except himself. As for me, fellow-citizens, I will be amply rewarded, if by this small undertaking, I have contributed to the welfare of a great nation, and paid my debt of acknowledgment for the hospitality which I have received among you. May it prove, also, the consolation of fond parents, the relief of painful affections, and in the hands of our generous and disinterested physicians, a brilliant light, in an art which, until the epoch of this discovery, was merely conjectural.

Permit me one more observation. So many absurdities have been told and re-

peated about the remedies employed by Pelgas, during a practice of forty years, and by his successor, Doctor Leroy, during nearly the same period, that it is even painful to take notice of them. But for our own convenience, can we not follow the advice he gives us in the ninth chapter of his work, and find among the hydragogue plants, which abound in our country, an efficacious remedy against that cause of all our diseases? This subject is certainly worthy the attention of the philanthropist. But, till then, let me advise you to be on your guard, as to the manner after which the remedies recommended, are compounded; for, when honestly made, they are the most efficacious and the most harmless of all remedies.

G. PAUL,

Opinion of Doctor Renard, Ex-Professor of anatomy of the faculty of Paris, &c. &c. and his considerations Anatomico-Physiologic on the efficient cause of diseases, and their rational treatment, founded upon the anatomical inspection of corpses.

THERE is, properly speaking, but one way, by which it might be expected to carry the medical art to the degree of perfection; it is by a true and faithful history of diseases, as carefully distinct as the description of plants in botany. To obtain so desirable a result we must lay aside all kinds of prevention and partiality; we must also examine fairly which of the therapeutic means, are the most efficient to cure surely all diseases. There is no doubt that the most powerful means, which medicine can make use of, is purgation, as having the double advantage, of preventing and destroying morbid affections in general, even those, which in the present state of the medical art, are thought to be incurable.

The constitutive parts of the organization of man, being of a very complicated nature, and composed of such a multiplicity of elements, are the most exposed to become putrefied, when the circulating fluids are themselves spoiled in their essence. In fact, such is the lot of every created being, that we are exposed to that corruption, by a necessary consequence of our conformation, and the action of our organs, which continually militate against that principle of destruction. Even the laws of the circulation of the fluids, nutritive of existence, tend also to destroy it, by decreasing progressively, their soft and beneficial qualities, in order to impregnate them with divers degrees of acrimony. By the repeated action which the fluids exercise upon the solids, they continually loosen some small particles of those solids, and carry them anew into the torrent of circulation. Acid and putrid substances, as well as those particles of the solids, are no longer necessary to the support of animal economy; consequently they are to be expelled from the system, by divers emunctories. Hence arises the want of daily food, to repair the continual losses of the fluids and solids. Then the bodies of all created beings continually change and are renewed again; and it is that very renewal which preserves them from putrefaction, and from death, which is often its last term.

By all that has just now been said, it is seen that the humours have always a tendency to become corrupted, and that it is with reason, that an eminent physician has said, that man is incessantly exposed to the effects of corruption, by the very conformation and action of his own body.

It is principally by the lower channels and perspiration, that putrid humours are evacuated, not but that there are other excretions necessary to health, but they have received a more proper destination. We must except the excretions of the first ways, which in almost all pathological cases, may supply with efficacy the voiding of water, and the imperceptible perspiration, &c. &c. If the excrementitious or putrifying humours are kept too long in the system, instead of being expelled by the ordinary channels, they become then extremely sharp and corrosive; they are carried to a high degree of putrefaction, and acquire the most dangerous qualities. From this degeneration of the humours, originate divers diseases, according to the constitution of the individual, and the influence of other causes.

The evacuation of the humours so degenerated, is not the only operation necessary to preserve the health and life of beings; the body must be furnished daily with a soft and oily substance, such as the chyle. This liquorous substance, checks and

prevents the natural tendency of the humours to putrefaction, and also softens and dilutes the acrimony which they contract at every moment, by the action of the body and by life itself.

We may then admit as a fundamental principle, that most fevers, acute and chronic diseases, are caused by the putrefaction of the humours, and that they produce divers symptoms, according to their essence, complication, malignity &c.; then if the healing strength of nature is not able, by itself, to disengage the blood from the heterogeneous principles which vitiate its purity, the septic principle which could not be evacuated through the different excretories of the economy, remains in the blood and corrupts it, nearly in the same manner, that a ferment changes in its own nature all fermentative substances. This corruption takes place rapidly, and is carried to a high degree, because the humours are more or less disposed to it.— It must not then be a matter of surprise, that they should produce bad symptoms, which too often do not yield to the methods of treatment which have not for their special object, the incessant evacuation of the humours, through the digestive channels.

The anatomical inspection of corpses, furnishes daily undeniable proofs to justify these assertions. In fact, the cold remains of man present to our researches, adenomatodes, sanguinolent overflowings, watery and purulent under the skin, and in the cellular system; arthritic affections; irregularity in the colour, thickness and quantity of the blood.

Proceeding in the anatomico-pathological examination, we discover, organic injuries in the heart, lungs, liver, spleen, &c. &c.; fluids spread in the splanchnic* cavities, of different colours and thickness, exhaling an infectious smell, and susceptible of producing dangerous diseases, by a mediate or immediate contact; adherences of a sharp or chronic inflammation, between the pericardium and the lungs, which some times cleaves to the diaphragm, between the pleura which covers the lungs and the pleura which adheres to the internal coats of the pectoral.† In that situation all these parts are so mixed and blended together, that they form but a shapeless mass, so inextricable that they can, scarcely, be distinguished one from the other. The lungs being compressed in the middle of that mass, are deprived, during life, of their alternate and opposite motions of dilatation and contraction, and the patient dies suffocated. If we carry our inspection into the circulatory system, we often see, the auricles of the heart, in a state of excessive dilatation, and full of coagulated and degenerated blood; the ventricles of that organ very thick and very slim, ex sanguine† or obstructed by a polypetalous lump of clotted blood; an extraordinary dilatation of the large vessels; the rupture or ossification of the vascular, arterial, and venous membranes; divers parts of the body ulcerated, either internally or externally; tumours of different natures and more or less voluminous; purulent settlements; the lymphatic glands choked up; inflammations, and suppurations in the muscular and cellular system; spots of various colours and sizes on the superficies of the body; erosions, and the tumefaction of the mucous membrane, called gastro-pulmonary and genito-urinary; organical alterations in the bony and cartilaginous parts, and the synovial membranes of the articulations, which, instead of exhibiting that soft and oily mucilage which lubricates them in the state of health, some times contain but a greenish fluid, or so caustic a nature, as to corrode the ligaments. We find, also, epiploomas, or calcareous concretions, contributing to the formation of encystis; obstructions and suppurations in the mesentery and mesenteric glands; collections of pus or concretions of bile in the parenchyma of the liver, and in the vessels of the gall. The spleen is found some times three times as large as in its natural state; its texture is flabby, and falls into deliquium, nearly as if it was composed only of coagulated blood. The kidneys and their capsules, the ureters, the bladder, the prostate, and the urethra, are some times infected successively with true phthisis, or chronic suppuration. Encephalotomy discloses to the sight of the anatomical physician, tumours encysted or without cyst, collections of pus, of blood, or of serosity in its hemisphere or in its ventricles; the choking up of the cerebral vessels; the inflammation and the suppuration of the menin; in a word, a state of extreme flabbiness or callosity. It would be an endless task, to enumerate all the organic alterations which are produced insensibly by the degeneration of the humours.

* Cavities of the cranium, of the breast, of the belly. † Internal part of the breast.

‡ Deprived of blood.

Purgatives have not only the advantage of clearing out the excremental matters which accumulate in the first ways, but they even attenuate the humours by the soft stimulus which they excite in the whole system, and draw them from every part, towards the intestinal canal. Evacuants have then the property of dissolving and expelling the coarse matters, which remain and stagnate in the whole circulatory system.

In support of these assertions, let us cite an axiom of Hippocrates, that venerable authority in the medical science, who knew better than the moderns how to appreciate the benefits of purgation, in the treatment of diseases in general; tho' he had not yet, upon this subject, all the experience we have acquired these sixty years past. "If purgation expulses what must be expelled, patients bear it easily and find relief; if, on the contrary, they are tormented by purgation, it is a proof that there are yet matters which must be expelled." Then, if experience, which must and will always prevail over those vain and systematical theories, which make the medical art more and more obscure every day, proves incontestibly, that purgation, more or less reiterated, is beneficial to patients, who commonly bear it with ease; we will, from that moment, obtain the certainty, that it is almost the only means of cure which can be depended upon.

We repeat it, the object in view, in making use of those compounds which are now so much admired in France and in foreign countries, is to purify the blood, and oppose the acrimony which may predominate in it. In a word, it is to attenuate the viscosity of the humours, and restore them in a just proportion, without which there is no health.

Let us still suppose that the excretory channels, employed by nature to expel the superfluity of secretion and nutrition, should not possess organical strength sufficient to divide, from the mass of the blood, all the parts which have become too acrimonious by the natural consequence of the action of animal economy, and of health itself; the result will be, that, stagnating too long in the torrent of circulation, they will occasion great disorders.

If, in the pathological state, we examine with a little attention, the produce of secretions and excretions, particularly the watery ones, we will find (an object which has always attracted the attention of Hippocrates, and of all good practitioners,) that they are often muddy, acrimonious, red, or lactescent, &c., and that they deposit thick sediment. Well, does not nature herself indicate that the blood wants to be depurated, to prevent the disorders which its alteration may produce; and to free it from all acrimonious parts, as she does, as much as it is in her power, by the divers emunctories of animal economy. It is for these considerations that purgatives in general, and notably those designated under the name of vomipurgative, and purgative of the first, second, third, and fourth degree, have, for a long time, been in great repute for the cure of the different diseases of the human species, and even of the brutes.

Speaking from analogy, could we not say of mineral waters what we have said of purgatives? Is it not evidently because they possess operative, purgative, tonic, and other properties, that physicians order them to their patients for months, and even years in succession? To be short, it is because these thermal waters, by their saline principle, are diluting, attenuating, and at the same time purgative and diuretic. How many observations could we not make on this subject! We could mention the influence which the picturesque sight of those delightful places; the distraction and cheerful sensations so peaceably felt in the midst of a smiling Nature, exercise upon the moral and physical faculties of man, &c. &c.

Well, let us say it with sincerity and disinterestedness, the purgative remedies of which Mr. Leroy has given the recipe for the benefit of all, procure, more surely and more promptly, all these advantages, and are less deceiving than those vain palliatives whose results are often but too fatal. Experience has convinced us that there is but one mode of treatment and of cure, which is at the same time more sure, more prompt, more easy, and less costly, than all those so abusively employed every day: it is the mode of treatment explained with so much simplicity in the "Curative Medicine" of Mr. Leroy—a work which has already reached its twelfth edition, and which has won for its immortal author, the approbation, the thanks, and the good will of nations.

PREFACE BY THE AUTHOR.

THE curative art is brought, in this method, to a sole principle. Nature seems to have made the revelation, but it was to be acknowledged and searched into.

PELGAS, a master in surgery, who had devoted himself for more than forty years to the practice of his art, may be incontestibly considered as the author of the discovery of the cause of diseases. (He died at Nantz, in 1804.)

It was he who first found out the most prompt and efficacious means of destroying human infirmities, whatever may be their denominations and characters; and of preventing diseases, which must be the principal object of every doctor who unites probity with the science of his profession.

It is also to him that is due the solution of the most important and complicated problems upon the object of purgation, unknown until his time.

These assertions may appear bold at first sight; but an attentive reading of this work, by fixing ideas floating in an ocean of uncertainties, will convince any impartial man that they are only the frank and artless expressions of truth.

Son-in-law of that practitioner, I have adopted the true principles which he has established, and I have thought it to be my lot to give to his discovery all the developement it was susceptible of. In tracing a method upon those principles, I have endeavored to meet the wishes of every patient, and to make it so simple and clear, that any one who knows how to read, may understand it, and extend its benefits to his fellow creatures. Nearly thirty years of my own practice, added to that of my predecessor, and the experience I have acquired, are the guarantee of all that is contained in this work.

The fate of those victims, perishing in the bloom of age, or spending the remainder of their days a prey to different afflictions, brings to the heart of every one, painful sensations. And when a patient sinks under the weight of his affections, the impression produced by the event, awakens sensibility and reason: then, but alas! too late, it is found out that what could have preserved his life, or restored his health, has been omitted.

For some years past, the healing art has incontestibly made great conquests over error, or the ignorance of the cause of diseases. No better proof can be given than the rapid sale of the eleven preceding editions, some of which have extended to ten and twelve thousand copies.

I may yet be persecuted by those who cannot pardon me for having placed in the hands of the people, powerful means of health, which free them from the yoke of men who speculate upon the duration of human infirmities. But neither they, nor those whom they may have deceived or led astray, will be able to deprive me of the pleasure and satisfaction I feel at having done some good; and less again, of the hope I cherish, that, in future, it will be productive of more good: for truth must sooner or later triumph over error and bad faith. I place my method under the safeguard of men of sense, who are sincerely the friends of humanity.

IMPORTANT ADVICE OF THE AUTHOR.

None must make use of the curative remedies, before having read and well understood this method; for, to destroy and cure, radically, any bodily affection, a patient must not be influenced by any prejudices: his judgment must be based upon a true and sure principle, which will never deceive him, and will make him disregard all contrary opinions. The four first chapters may be sufficient to fix his ideas, and the abridgement will be a safe guide for him through his course of treatment.

THE CURATIVE MEDICINE.

CHAPTER I.

AN EXPOSITION OF THE CAUSE OF DISEASES AND OF PREMATURE DEATH.*

THE principle of animation, without contradiction, is one of the most impenetrable secrets of the Creator. In his ineffable goodness, he has, it seems, permitted that man should know the moving principle of his own existence, and has conducted him, as if by the hand, to show him the way by which he could acquire the knowledge of his infirmities, and also of death, which may inevitably follow.—That cause once known, it may be easy to destroy it. If so, what praises and thanks ought he not to receive from that being, whom he has created in his own image?

God has given to all living beings the faculty of re-production. Can it be an indiscretion—is it rashness to infer, that if he had not limited the life of each individual, the result of re-production would have brought on an excess of population?

The Creator, in his divine wisdom, has proportioned the bulk of the contained, (the created beings,) to the dimensions of the container, (the terrestrial globe.) He has even clearly shown the means employed to prevent that excess of population—consequently, it is easy to make them known.

In creating the first being, a principle of corruptibility was spread in his composition, as transferrable as the principle of life, in order that no created being should be eternal: for it is a fundamental truth, that corruption terminates the existence of all created beings. Was this the primitive destination of man? According to the highest authorities, we cannot believe it; but who can deny his secondary destination? The child receives from his parents the principle of his life, together with the principle of his destruction, and when of age, he transmits them as he received them.

Nothing exists with two opposite characters: consequently, being of a different nature, good and bad are separated. The principle of life has not, then, in itself the cause of its own destruction; but God, in concentrating in the same body the principle of life and the agent of destruction, has established between them a point of contact, in order that the agent of destruction should overpower the sources of life. When it so happens in any living being, it is the end of his days, or death.

*By cause, it must be understood, the matter which occasions soon or immediately the pain or suffering which characterises a disease, and which deprives a patient of life in more or less time.

In order that man should arrive at that period of life called old age, a perfect and durable equilibrium must exist in his physical organization. Happy situation! which is the result only of the innate corruption having remained in a steady, fixed, and almost invariable state. But this innate corruption, the natural source of destruction, is more or less subject to the influence of corrupt or occasional causes. If by the effect of this same influence; that source has received any increase—if its progress is accelerated, and the result be a putrid fermentation, the disease appears with more or less malignity; and, in consequence of this progress, death happens before the time the individual could have reached, according to the principle of life which was in him.

Hence the distinction between natural and premature death. The first is the appendage of old age, or the consequence of a sufficient duration of existence, relatively to the same principle; and the second destroys life at any period of existence, by the progressive effect of the disease.

As death spares no one, it follows, that every created being has, in himself, a portion of that agent of destruction. Man, who is one of those who enjoy the longest life, carries also within himself the cause of his destruction—the malignity of which, he is ignorant of until sickness, to which he is more generally subject than other creatures, manifests itself.

We may remark, and the generality of men see with surprise, that young people in the bloom of life, and whose carnation bespeaks the most robust constitution, are often times more subjected to the attacks of corruption and disease, than pale, weak, and debilitated individuals. Some are born with a larger portion of corruptibility than others; they are generally more sickly, and seldom live to an advanced age, except their constitutions improve during their existence. Some, on the contrary, are born really privileged beings. With them, the cause of destruction employs one hundred years, and more, in producing its effects: but, upon the greatest number, it acts most promptly, and even upon some it has ceased to act, before they could see the light. Though different in its progress, that cause of the end of our existence, does not change, and is always of the same nature, determined by the Creator.

Every thing emanates from a fluid, as from an unique principle. Every body knows, that our material being is composed of two distinct parts; the solids, which are the fleshy, the tendinous, the gristly, the bony and nervous parts, are subordinate to the other parts, called fluids, and to them also, owe their formation, substance, and increase.

Let us distinguish among those fluids, which of them is the principle of life, and which is the agent of destruction, as being of a more corruptible nature.

In giving life to his creatures, God has subjected them to take food, to keep up their existence. Let us examine what use nature makes of that food, and how it is divided by the work of digestion.

The first part of food taken by any living being, or what is the

same, its only substance, is designed to form what is commonly called chyle. The chyle (as explained in chapter 7th,) infiltrates itself into the circulation, to keep up the quantity of blood necessary to the support of all the solid parts of individuals, and to repair the losses continually suffered by that fluid, as the mover of life. The second part, too coarse to be converted into chyle, forms out of one portion, the bile, the phlegm, the humoural fluid; and of the other portion, results a viscous matter, called glair. This glair attaches itself to the internal partitions of the intestinal tube, called stomach, and intestines, while the first portion may infiltrate itself into the circulation. The third part, which is of no use, is evacuated by the daily dejections.

In every human frame the humours are as natural as the blood. It is not, then, (as commonly believed,) because we have humours that we may fall sick, but because they become corrupted; or, in other words, because an acid or putrid fermentation has introduced itself in them. The humours are of a more corruptible nature than the other parts, because they are the seat of that root of corruption placed in them by the Creator, to limit the existence of all beings.—When that root of destruction has been unfolded, or has received any increase by the effect of some corrupt causes, (as will be mentioned hereafter,) the duration of human life may be notably shortened. Experiments come to the support of this truth, and it is also completely supported by the observations which can be made in a state of sickness, and more easily and satisfactorily by the anatomical inspection or a corpse.

The proof that the humours are the parts more subject to corruption, is, that they are excrementals; if it were not so, they could not be evacuated, either naturally or by compulsion. Is not their corruptibility and their corruption, the cause of their infectious smell, according to the progress of their degeneration? It is for that reason that the dejections, the sweat, and even a simple perspiration, exhales some times such a foetid smell, as to discommode, not only the patient himself, but likewise those who take care of him. These truths, which are connected with others of no less importance, cannot be contested, except by one devoid of common sense, or resolved to deny what is clear to a demonstration.

Let us admit, that the humours will remain sound in an individual as long as he is in good health, we must acknowledge what is true, and never forget, that, though we may feel no pains with humours already degenerated, yet they surely have attained a greater or lesser degree of corruption, the moment that a painful sensation is felt, or our constitution is out of order: for, it is truly a fundamental law of nature, that the cause precedes the effect.

If some of the functions natural to our conformation are interrupted or suppressed; if, when in a state of health, we become sickly, it is because the humours, beginning to enter into a state of corruption, lose by their depravation, those soft and beneficial qualities which are the principal or sole causes of health. They must, then, recover those qualities before health is restored.

Those humours after being corrupted, acquire a degree of acrimony, or burning heat, even corroding; they become so sharp that a sensation more or less painful, and often insupportable, is felt in the fleshy part, which contains them. Sometimes they are putrifying; and whether so or not, they are scarcely without heat or acrimony, sensibly felt by the afflicted; but, in either case, they are not less depraved, nor less susceptible of acquiring the highest degree of malignity. It is in that state of degeneration, and by their sharp action, that the humours cause all sorts of aches, pains, sufferings and diseases, whatever may be their character. It is in that state, and because of that state, that they resist the efforts of nature; she cannot get rid of them, owing to the viscosity they have acquired by the corruption, and the sickness declares itself.

Such is what we call here the source of diseases. To complete the description of the only cause of the diseases with which the human body may be afflicted, we have only to signalize all those issuing from that source.

That acrimony, that burning or corrosive heat, in a word, that agent which forms itself in the corruption to produce all pains, sufferings, and even death, is compos'd of a part of the mass of the humours—a part emanating from the whole. We will give to that emanated part the name of serosity.

If our work was not intended for the most numerous portion of sick people, who know better how to judge of facts than of words, we would give to that matter a classic and scientific name; but we write for the sake of suffering humanity. If the Neologist acknowledges that serosity to be the efficient cause of all the pains and sufferings (wrongly attributed, to this day, to the mover of life, the blood,) then we will all be satisfied. They may give it whatever name they please: they may call it Alkaline or Alkalescent matter; or, after analyzing all the gases and acids in the domains of chemistry, they may class it with any species they please. We will also call that serosity, fluxion, because being extremely subtile and limpid, that matter is susceptible of flowing, as it does indeed flow upon the part where the pain is felt. It flows, for, like the chyle, it infiltrates itself in the blood vessels, remains in them with the blood, and circulates with it. That fluxion, together with the general mass of the humours in which it has its source, and which gives it consistency and character, forms the complement of the cause, of the sole cause of sickness in the human body, or, in fact, of all diseases submitted to the healing art.

When speaking of the blood and of the circulations of the fluids in general, we will corroborate this assertion, if, indeed, it needs to be corroborated.

Cause of Premature Death.

When the disease is of too long a duration, the corrupted or putrified humours, by remaining so long in the cavities, poisons (vulgar-

ly speaking,) the bowels, the viscera in which they are contained, and the serosity, the efficient cause of the pains and of every disorder felt in the system, increasing by its agency the work of corruption, burns, compresses, corrodes the parts in contact, destroys animal economy, together with that principle, the mover of life, then the patient arrives at the end of his existence. Such is the cause of premature death, which we will call unnatural death.

The anatomical inspection of corpses, proves demonstratively, that death is always the result of corruption, putrefaction, ulcers, gangrene, dissolution of the parts which have been the principal seat of the disease: or, of the drying, choking up of the fluids, compression of the blood vessels, and of the slacking and total cessation of the circulation of the blood.

How can we explain the contradiction of those great anatomists, whose works are yet a guide in the hands of the physicians of our days. They say that they have seen by anatomical inspection, the viscera and entrails of the corpses submitted to their inspection, obstructed, blistered, gangrened, putrified, dried up, crisped, shortened, and most of the blood vessels in the same condition; and at the same time they pretend, that the immediate and proximate causes of diseases will always be very concealed, and that the attempt to discern those causes will induce into error rather than throw lights on the subject: and finally, that we can only speak of the antecedent and remote causes of diseases!! What other cause but that which we have described, can have put the viscera in that mortal condition observed by those masters of the art?

Is it concealment on their part? We cannot believe it. Men of so honorable a profession cannot be devoid of good faith and truth; otherwise, they would not be what they ought to be. Is it for want of deeper study and reflection? In that case our method will supply the deficiency, and suffering humanity will be benefitted.—Men of sense and candour, reflect! It is a positive fact that to this very day, the greatest number of physicians attend only to the symptoms, without paying any attention to that internal cause which produces the pains of which a patient complains, and which, by its active increase, brings death at a period of his life where he has every right to existence. It is equally true, that all treatment founded upon such a defective principle, is insufficient or dangerous. We hope to demonstrate it.

CHAPTER II.

CAUSE OF THE CORRUPTION OF THE HUMOURS.

THERE is no effect without a cause. No one can deny this assertion. It is equally certain, that in the search and study after truth, and positive facts, we must be guided by this eternally existing principle.

The cause of natural death is, (as we have said before,) the effect of the root of innate corruption remaining in a tranquil state, during the life time granted to each individual, by the Supreme Being. The cause of unnatural death is the effect of auxiliary corruption, acting upon that root of corruptibility.

The humours, as well as the disease, have their occasional causes. We will endeavor to explain a number of them.

The most common and general cause of corruption is, undoubtedly, the aspiration of the infectious and corrupt air, which is exhaled from subterraneous places, common sewers, and all filthy places where animal parts are in putrefaction or decomposition.

It is observed, that there is a great deal of sickness after a long drought and long protracted heats. It must be so; for, in that case the atmosphere pumps out, and absorbs the corruption or the unwholesome exhalations produced generally by muddy, watery and infectious places.

Too near a vicinity to swamps, lakes, ponds, and any places where water is muddy and stagnant, is to be avoided as susceptible of carrying corruption into the humours.

Daily experience proves that thick fogs, or fogs containing noxious smells, are prejudicial to health.

It has always been observed, that in countries where, at certain times, there is a large quantity of caterpillars, sickness was prevalent, owing, no doubt, to the impure air which had favoured the creation of those insects.

There will be found more disease among people inhabiting the banks of rivers, or wooded countries, than prairies or open fields, where the air circulates more freely.

To inhale the breath of a sick person, may also be hurtful. The preservative is simply to turn away the head from the direction of the infected breath.

The air must circulate freely in hospitals and other places where there are numerous collections of people; and every means must be employed to render them healthy.

Living in a damp place, or in one deprived of a free circulation of air; resting upon muddy or filthy ground, may be an occasional cause of corruption; and, generally speaking, as often as the free or concentrated air is charged with corrupt exhalations, it may carry corruption, even contagious, into the humours of those who inhale a sufficient quantity to feel its influence.

Bad, or spoiled food, is sensibly a corrupting cause. The contact may be a corrupting cause, with regard to the person who undergoes its action, and relatively to the state of degeneration of the communicating body. Whether the body be animate or not, it will exhale corruption; the infecting being communicates it by the exhaling pores, and the being in contact receives its contagious effects by the absorbing pores. All viruses, such as itchy, tettery, scrophulous, venereal, hydrophobic, the plague, may be communicated by contact; more easily if the pores are opened, and infallibly if the part

is ulcerated. In this case, the cause of corruption infiltrates itself successively into the mass of the humours, into the cavities and the ways of circulation, and progresses with more or less rapidity in all its ramifications. As we write for the people, that is, especially for that portion of patients who do not know the quantity of gas which enters into the composition of the air they breathe, we avoid scientific names: for, we think, they care very little whether the corrupt parts kept in dissolution in the air, and which may occasion diseases by inspiration, absorption, or contact, are called azote, mephitical air, or atmospherical moffettes.

It is certainly less essential to know how or by what means the humours of a sick person have been corrupted, than to know how to apply the proper remedy to the disease in following a true and safe principle. It is also important to acknowledge, that health would not have been destroyed without depravation, corruption or putrefaction of the humours; and that, once in such a state of degeneration, they may bring a number of accidents, and even death itself.

CHAPTER III.

OCCASIONAL CAUSE OF DISEASES.

Internal Diseases.

ACCORDING to the common doctrine of disorders, the occasional cause is always mistaken for the efficient cause; that is, the matter which occasions the pain, or that kind of suffering which characterises the disease of an individual, and of which no mention is made. It is a vacuum in reasoning: it is a very dangerous error. What can we infer from that silence of doctors towards their patients, except that the true cause of disease is yet unknown to them. They indicate as the cause of diseases, the divers accidents or events which might have happened to the patient, either before or during his sickness. Among a great number of examples, let us select one. They say that the sudden passage from heat to cold, is the cause of a disease. No doubt but that sudden transition may have produced a suspension of the matter of transpiration; but it is that very matter, called suppressed sweat, or any other name, which is the cause of the disease. The cold which immediately succeeded to the heat is the occasional cause and may have brought the accident. If the patient had not been in a state of humoral plenitude more or less depraved, he would have experienced no sort of pain from that transition. Put the question to himself, he will tell you that many a time he has been exposed to such transitions without the least accident.

An attentive observer will remark in a thousand circumstances, that patients and other persons are in search of causes: and that,

whether ignorant of, or prejudiced against the true one, they will find out many erroneous ones, which will undoubtedly lead them astray. The consequence of this error, will make them attribute too much to moral affections. We will agree that a number of those affections, particularly those produced by grief, sorrow, deep concern, or fright, if they have not ceased in proper time, and are of long duration, may occasion pains diversely characterised by the effect which a strong impression upon the moral, may have upon the physical faculties. How many suffering beings, so deceived, are far from thinking that those causes are merely occasional, and that it is by their action upon the humours that they may produce pain and shorten their lives. It is all important for that class of patients, that they should be convinced by practical facts.

We shall cite several in the course of this work, and more particularly, in speaking of mental affections and epilepsy.

As to External Pains.

How many sick or crippled people, firmly believe that their painful situation, after a fall, or a blow received, or a more or less grievous wound, or after having strained themselves, is only and simply the result of the action of these external causes. Though we are willing to give full value to the influence of these external causes, it is of greater importance for the relief and cure of patients to know the efficient cause which, being acted upon by them, has complicated, aggravated their effects, and the pains produced by the first cause or the primitive accident.

Let us suppose a number of persons wounded by a fall or by any sharp weapon; and that some of them were not cured by the same external remedies employed for every one; undoubtedly they all had in themselves the aggravating cause of their sufferings. Then the same accident which, for some, was the immediate cause, has been for the others only the occasional one.

In support of this assertion, I shall relate hereafter several practical facts, which will fix the opinion of the reader. I will here mention one, which is personal to myself, of the greatest accuracy, and still present to my memory.

Walking one day in the street at a pretty quick step, and wishing to go ahead of an old person, who was going slowly before me, I put my foot upon a glutinous substance thrown on the slanting pavement, and fell, with the rapidity of lightning, on my left side. My arm and hand being extended, as it is natural in such case, had to bear the whole weight of my body. My wrist violently reversed, proved in a moment very painful to me. The pain lasted about one hour, and when it ceased, I thought myself out of danger. A few moments after, I felt in the same wrist such an acute and distressing pain, which penetrated to the very centre of my system, that I was near fainting. The least motion would have produced a terrible pang. In that painful situation, I was compelled to sit down by a table, to extend

my hand and the fore part of my arm upon it, and to remain perfectly motionless, in order to avoid the fainting that the least motion might have produced. It was essential for me to know whether the sensation I then felt was the effect of the fall, or of an unlooked for secondary cause. I recollected to have cured, twenty odd years before, a carrier, who by lifting a trunk, had felt in the lumbar part, a remarkable accident. He described it himself as a tearing in his kidneys, with a noise he had distinctly heard. Immediately he felt in that part a most violent pain. Unable to move, he was with great difficulty put upon his bed. The least touch, the smallest motion, would throw him into the greatest agony. The opinion of all present was unanimous, and according to the saying common in such a case, the man had strained himself, and consequently such was the cause of his painful situation. I was alone, for some time, of a contrary opinion. But one of his friends who had witnessed several cures I had performed in similar circumstances, came in very appropos to support my assertion. I represented to the persons present, and to the patient himself, that many a time during the exercise of his profession, he had lifted or carried burthens considerably more weighty without the least accident, and that the lifting of a trunk of about fifty pounds weight, could not, in a man of his habits and strength, have occasioned the displacing of any of the solid parts, and still less the acute pains he now felt—that these were undoubtedly the result of the bad disposition and corruption of his humours. Already I knew by what he had told me, that previous to this accident, he labored under periodical and rheumatic pains. Penetrated by a salutary light, he consented to make use of the purgation as it is necessary in such a case; and the same day he was greatly relieved, and in about a week radically cured.

Now, to return to my own case, I made this observation: if the pain I now feel was the effect of the hurt I received by falling down, that pain would not have ceased; for, there is no cause without effect, nor effect without a cause: but, on the contrary, that pain has disappeared for a while, it must then be another cause which has produced it. The first cause, which is the external one, may have acted upon the second cause, so that the shock given to the degenerated fluids contained in my system has forced them out of that calm state they were in before the accident, and has brought the fluxion to bear upon the afflicted and weakened part. The result of the course of treatment I followed in this case, will plainly show that external causes are, in many cases which it is important to know, only occasional causes, and that the sole, the only object of the medical art being to cure, its whole intention must be to destroy internal causes.—I took only four doses of purgative in three days, which evacuated a corroding matter, and I was cured. If I had followed the common treatment and applied the topics used in such a case, I would most certainly have fixed the humoural fluxion upon the afflicted part. And but for a course of treatment founded upon this principle, that the action or effect of all external causes, called remote or antecedent,

is to act upon the internal cause called efficient, and to remove and fix it upon the afflicted part, I might have been crippled. I have seen too many such accidents to doubt it for a moment.

CHAPTER IV.

ERRORS RELATIVE TO THE CAUSE OF DISEASES.

THE object of this chapter is a necessary consequence of the preceding one, touching the error, which is generally entertained, of the cause of diseases, by taking always the occasional cause for the efficient one, so often unknown or not acknowledged.

According to the saying of the ancients, the moderns yet think that blood might be the cause of diseases or of many diseases. If it could be better understood, that it is by gratifying their first wants that animated bodies acquire substance, it would then be known that all created beings eat, in order to get blood. And except we are determined to deny an important truth, we must acknowledge, that every time hunger is felt, the constitution wants the blood necessary to its perfect equilibrium, and consequently food productive of that substance. When it will be known that blood is the only fluid which receives that substance, in order to feed all the component parts of animal bodies, then no doubt will be entertained that we owe our life to that fluid. By its rotary motion, it keeps up existence, and when stopped, animation ceases. Blood gives health; it produces the real bloomy countenance; it enlivens the mind; it is strength itself. Instead of acknowledging these truths and understanding that we derive those advantages from its abundance, it is suspected of superfluity!

But were it possible for any animated body to have too much blood, would not the Omniscient Being, in his all wise creation, have made proper channels for the expulsion of that superfluity—if not continually, at least periodically? No such thing exists. Blood is shut up in proper vessels: it cannot run out naturally. Then, where is the mortal blind and foolish enough to believe, that in applying a rash hand upon the most precious gift of nature, he is superior to the Creator himself.

Does not the total evacuation of blood bring instant death? Is it, then, so difficult to conceive that a diminution of the volume of that fluid produces weakness, sadness, leanness, and extreme debility?—When, then, will it be known that the blood makes a component part with the solids, the spirits, the divers fluids, which nature employs to favor the animation of the multiplied parts of animal economy? Let us hope that this illusion will one day or other, be removed. But how many other evils have we not reason to apprehend, when we see, that instead of excessive bleeding, which has pretty much been abandoned, and which has destroyed more people than all the

wars and plagues put together, the same error of attributing the cause of disease to blood, has introduced the disgusting use of leeches.

Blood is the fluid refined by nature, and being the mover of life, it always tends to its refinement. This circulating principle is not, and cannot be the cause of any pains, and less so of unnatural death. But according to the wrong ideas entertained, it would be the carrier of those matters which produces disease and death?

From what we have said upon the cause of diseases, it is impossible not to discover that they have their seat, their principle, in the stomach and in the intestines, and from these, as the smoke from a crater, spring the humours and their serosity, to filtrate with the blood in the passages of circulation. It is then sensible, that blood draws also its origin from the same ventricle—and, (as we have said before,) this fluid tending always to its refinement, cannot mix with any impure matter. On the contrary, it constantly tries to disengage itself from them; and it is because they are in its way, or are deposited by it, that health is impaired. We might say, that blood chooses the most convenient part of the body to disengage its motion, and for that purpose, conformably to the laws of circulation, prefers a cavity. From the place where that deposit has been made, and from the name which every part of the human body has received, is derived the name given to every disease. But when the corruption has acquired a certain degree, and the humoural serosity is corroded enough to stop the circulation of the blood in the beginning of the disease, the patient dies without giving time to find a name for the disease of which he is the victim. Oh! how much more important it is, to apply a prompt remedy, than to lose precious time in finding illusory denominations. The means which this method indicates are infallible, if applied in time.

We must, from our own conviction, notice as an error not only prejudicial, but even dangerous, the kind of identity which it is supposed the humours have with the blood. Reason, supported by experiments, will never admit that those matters are the source or primitive cause of that fluid, little known to this day. One might as well undertake to prove that the dregs are the productive cause of wine, and that the one is identified with the other,

We think that dregs are useful to a certain degree. So are the humours as long as they keep their soft and beneficial qualities, but as soon as corruption takes place, and they become putrified, they are not only useless but destroy the cause of animation.

Then never suffer a drop of blood to be taken from you. Evacuate the humours as often and as long as they are degenerated, or as long as you are sick.

In following this principle, there is no doubt but the medical art would be the most useful and beneficial institution—health being the most precious of all gifts. But the generality of men are prejudiced against any thing simple in itself, against truths drawn from nature. Pride in some, in others ill-timed respect for custom and ad-

mitted prejudices, will prevent them from paying any attention to the most proper means of prolonging human existence.

It is certainly a great misfortune.

CHAPTER V.

COMMON TREATMENT.

TO THIS day the medical art has been only systematical. A scientific vocabulary has been substituted for wise and judicious observation. Have those fantastic systems which succeed each other with a rapidity really astonishing and appalling for the poor patient, who becomes their victim, brought us nearer to the truth? We hold it as a positive fact, that their authors would never have thought of them, if they had more deeply studied nature; for she determines herself the mode of relief, when she wants to be assisted.

Bleeding.

The sea-horse is said to be the inventor of the art of bleeding; and we presume that many physicians have adopted this practice through respect for the instinct of that animal. Such is the strength of prejudices that, though the dangerous consequences of that practice are daily perceived, they cannot abandon it. Have they discovered the motives which induce that inhabitant of the Nile to tear his skin against the sharpest rocks? If it was to bleed himself, would he, at the sight of his blood, roll himself immediately in the sand, in order to stop it? If they knew the efficient cause of disease, error, mistaken notions, uncertainty, irresolution, would no longer endanger the lives of their patients.

Many persons believe and say, they have bad blood, when they feel insupportable itching: then they imitate the sea-horse, they scratch their skin to excoriation and effusion of blood. Others believe that this indisposition is produced by the superabundance of that fluid. They would not think so, if they knew the cause of diseases. They do not account for the matter, which mixing itself in a state of degeneration with the blood, produces in general, all the pains to which man is subject. No, indeed, we never can have too much blood. Do the trees decay by a superabundance of sap? Can that fluid which is their life, produce their death? If such an error and its evil consequences yet exist, it is due to the superficial progress made in the medical art.

No reasoning how convincing soever, will, we know, prevent some persons from being seduced, by the deceiving relief which they feel after having been bled. They may pay dear for it. To obtain that pretended relief for twenty-four hours, they shorten their lives and are liable to become valetudinarians for the remainder of their existence.

No one can contest that when issuing from the vein after bleeding, the blood is mixed with a portion of the serosity and of the humoural fluid. The momentary relief is due to the evacuation of that portion of matter, efficient cause of all disorders in the circulation. It is that portion of the humoural fluid, owing to the degree of degeneration of the total mass, it is the vitiated nature of the humours, their consistence, their colors, which give that bad appearance to blood after being bled. It is a great error to say that blood is spoiled, bad, heated, burnt, slimy, acrimonious, thick, black, &c. The mere sight of blood so extracted, when cold, is enough to destroy such assertions. The separation of the blood from the humoural matter is then visible; and have you ever found in blood itself that infectious smell which emanates from the humours, and which is the evident sign of their corruptibility?

Answer this appeal, ye who boast of your learning, who being blind, dazzle your victims by the deceiving light of sophistry. Acknowledge that blood is the most sound, wholesome part, the least susceptible of being altered and corrupted. It may, indeed, be vitiated by corrupt matters, but then all the resources of the medical art are useless; for when that mover of life has attained that degree of putrefaction, animation has ceased.

Leeches.

In many places the use of leeches has succeeded to bleeding.—Some persons believe that they are less dangerous, because, say they, they suck only the bad blood. A curious assertion! And who has confided this secret to them? Who has proved to them that leeches have so depraved a taste as to prefer the bad or corrupted blood? Is it not speaking nonsense? And where is the man of mere common sense who will not appreciate such ridiculous assertions at their true value? Let us acknowledge at once, that the use of leeches is a most pernicious invention. Is it a slight evil to place in the hands of every one a deadly weapon which they may use without judgment?

The effect of leeches is not only the same as bleeding, as regards the evacuation of blood, which always occasions a loss of substance, but they are even more dangerous; for they draw and fix the fluxion upon the afflicted part, and consequently make the disease more difficult to be cured.

How many times have the stings of leeches produced ulcers?—Will you say that in such cases the leeches were venomous? Well, let us admit it for a moment: then, there are venomous leeches, and by what sure signs and characters will you know them? Some people will rather state absurdities than say nothing, or acknowledge that the accident is the result of the stings of the leech. In this case, as in all those mentioned in Chapter III, the humoural fluxion being moved by this external cause, will deposit itself upon the afflicted part.

There are circumstances, where blood being overcharged by corrupted matter, will discharge it upon some parts. Some times it will seize the opportunity of an opening in the flesh to expel the

superfluity of the matters. Nature will establish the proper channel, or settle the fluxion upon the affected part. In either case, in order to avoid the accidents which their source may produce, the curative means pointed out in the chapter treating of swelling, settling of the humours and ulcers, must be applied.

Effusion of Blood, in cases of wounds.

It is not more reasonable to evacuate the blood, either by the lancet or leeches in cases of falls, bruises, wounds of any sort, than in internal diseases. For, to kill a man to save his life, cannot be sustained. In consequence of this truth, we cannot admit that there can be any circumstances where it might be possible to lengthen the life, by weakening its mover. There will be always contradiction and danger, particularly when existence is put in jeopardy by the external cause of the accident.

It might be objected, that a person, by the strong impression of the external accident, having been deprived of his senses, did recover after being bled. The reasons have been stated before, and the consequences are the same. The use of alkalies or acids, by inspiration, will in the first place have a better effect. Spirituous liquors given internally, will relieve circulation from its faintness: and by putting the patient, either wounded or fainted, in a warm bed, transpiration or accelerated transudation will be re-established; they will produce a vacuum in the blood vessels and free circulation will be restored.—All those means, or any similar one, employed in time will have the desired effect. Besides, the same transpiration by those means disengages the obstructed circulation, and relieves by relaxing the stiffness of the nervous and membranous part. If the daily dejections have been delayed, they may be provoked by emollient injections; afterwards it may be necessary to make use of purgation, as prescribed in the order of treatment, in order to evacuate the humours more or less corrupted, which being moved and displaced by the shock of the external cause, often produce inflammation, increase of pains, violent fits, or any other accident.

It may also be said, that the vacuum obtained in the vessels by bleeding, or leeches, favors the circulation intercepted by the action of the same external cause. We are aware that the best argument, to support the system of the effusion of blood, has been and is yet, in spite of true reasoning, the great vacuum which may be instantly produced by bleeding, which tends to draw nearer the parts too much stretched. But it is certain, that after that evacuation of blood, the humoral fluid, or as we call it, the acrimonious serosity, discharges itself from the different cavities and then goes to fill up that very vacuum; then, and not till then, the blood may become corrupted. Truly, man would be the most unfortunate of beings if he could not obtain relief but by endangering his existence, and calm his sufferings but by loosing the faculty of feeling them!

It is also believed by many, that coagulated, extravasated blood, is extracted by the opening of the lancet. Let them reflect, and they

will perceive how erroneous it is. Surely, if there can be good and bad blood, it is the good which flows from the aperture, and the bad remains in the vessels. But it is a fact beyond doubt, that the effusion of blood does weaken the circulation. The circulation being then impeded, cannot by its rotary motion, rarify that extravasated blood, and expel it by the excretory channel. In such a case, if there is fever, purgation is the simple relief which nature herself seems to demand; and if the patient is not feverish, a glass of good wine and water, in which a little cinnamon has been boiled, and a sufficient quantity of sugar, will act as a tonic, increase the action of the vessels, and will surely produce dejections, by which the blood will be depurated. Otherwise the noxious part may settle, and cause diseases.

The generality of physicians are yet of opinion, that bleeding is a preservative against future internal obstructions and settling of humours. Common sense is only sufficient to prove, that in order to prevent those internal accidents, you must begin by evacuating the matter which might produce them. Well, will bleeding or leeches have that effect? Certainly not. It is then an error.

The evacuation of blood is, no doubt, a curse introduced by ancient physicians, and adopted by the moderns. Unfortunately, we see no end to it. Every day its victims present themselves before us. The vessels empty of blood, but full of the corruption which has infiltrated itself into them, while that mover of life was running out; the superficies of their body impregnated with corrupted bile, or other degenerated fluids, with a livid appearance, pale lips, dying eyes, total debility, almost death itself. Such a sight excites our pity, our sympathy, in their favor; but can the humble mortal who knows the cause of all these disasters, who makes them known so charitably to his fellow creatures, be blamed for calling barbarians, those who by their carelessness, and in spite of truth itself, have and may yet authorise them.

Calomel and Peruvian Bark.

Calomel, whatever may be the motive and the way to use it, will always be the greatest enemy to mankind.* Mercury, properly speaking, was originally made use of for the cure of certain complaints, in amalgamating it with grease, to produce salivation by friction.

The antagonists of friction succeeded in introducing its use internally, by mitigating it and mixing it with other substances. Perhaps those amalgamations are less dangerous than crude Mercury in friction: nevertheless they provoke salivation, loosen the teeth, make them decay, and some times fall out. They produce pains in the head and stomach, and many other complaints, which leave no doubt but mercury, in all its preparations and amalgamations, will never be

*In France, particularly, mercury is used only in syphilitic complaints internally and in friction. For that reason our author has placed his objection to it in the chapter treating of those complaints. But as it is a remedy generally used in the United States, some times for the most trifling cause, I have thought that his reasoning ought to follow this preamble.

Note by the Translator.

the better friend of human existence, nor more curative, and no less a poison than when it is used in frictioning in its crude state. It is an error to believe, that mercury and its preparations, may have the requisite qualities to cure virulent diseases. The humours vitiated by any virus cannot be less corrupted or burning, after they have come in contact with those preparations. By their caustic and corrosive properties, they certainly can tend only to increase the disasters which matter in a state of corruption may produce in the system.—We have proofs of this assertion every day. Crude mercury is a mineral extremely cold, and consequently the greatest enemy to natural heat, and of course very dangerous. Forced in through the pores, it penetrates into the circulation. It may appease by its coldness the burning heat of the virulent matter, but it cannot evacuate it: then it is insufficient. As it has been subdivided to get into the vessels, all its particles may unite again and form globules large enough to stop suddenly the circulation of blood—then death would be the consequence. It may also sublime in the vessels; then it will produce an acrimony strong enough to compress them, and stop also the natural course of the fluids. If those possible accidents have not been dreaded, it is because they may happen long after the treatment; and when they so happen, they are not thought to be the consequence of that treatment.

As to preparations of mercury taken internally, called calomel, it is by blunting the acids, the acrimony of the virulent serosity, that they make way for the fluxion to re-enter the circulation. That effect makes people believe that the cure is performed. But it is not so. They are only poisoned; and some to the very bones. The pains which they soon feel after their pretended cure, is a proof of it. Some times those pains are so acute as to become insufferable. Some become crippled, and a great number retain different kinds of infirmities, such as a ruined stomach, a still more difficult digestion, besides ischury, strangury and dysury, are very often its consequences.*

Bark may be considered as producing a number of accidents almost incurable. That kind of tonic can only find a support in the opinion of those who do not perceive the cause of atony in the cause of diseases. We will cite several examples in treating of intermittent fevers, and other diseases.

Bathing.

If the bad effects resulting from bathing were better known, the bath would only be used for the purpose of cleanliness. It is an error to believe, that the human body may be put in infusion in cold or warm water; the evident deterioration of infused substances, might as well be denied, and man may as well be classed among amphibious animals.

*See the other reasoning, in the chapter treating on Syphilis

Warm Baths.

The large or small veins, and those visible on the superficies of the skin, as well as those invisible inside, swell up very quickly after their immersion in a warm bath. What can produce that augmentation of capacity in those vessels, unless it is their dilatation; their diameter being then widened, they contain a larger quantity of fluids than they had before the immersion. Fainting in the bath cannot be attributed to any other cause than to the presence of too large a quantity of humoural fluid, which being in the way of the blood, becomes an obstacle to its free circulation, and may stop it. If it is said, that the caloric produces also, besides the dilatation, that increase of plentitude (fulness,) we will, nevertheless, support the assertion, that such a superabundance is the effect of the mass of the humoural fluid, expanded in the ways of circulation, which infiltrates itself in the vessels while they are in that state of dilatation.

In leaving the bath, the vessels recover, insensibly, their natural state, and proper dimensions: no doubt, then, that the absence of caloric, produces the cessation of dilatation. A contrary temperature contracts the vessels. They carry back the portion of fluids which must return to the arteries; but in this particular case, the serosity mixed with the fluids during the dilatation, and which, through the most delicate veins may have been carried to the superficies of the skin, upon the nervous and tendinous parts, even to the perioste and bones, cannot but with difficulty be rarefied.

That serosity too abundant or excessively acrimonious, generally stops upon some of those parts, then the reverse of the expected effect of the warm bath is felt: the pain increases, instead of decreasing.

How many cases have we not seen of patients crippled in going out of a warm bath? how many others have found in them the term of their existence?—because the blood, overpowered in its circulation by the too great mass of humours, has not been able to break off their opposition. Illusions are deceitful; but facts enlighten and never deceive.

Cold Bath.

Cold bathing produces a contrary effect. It contracts the vessels so much, that scarcely a vein can be seen on the surface. The fluid humours, expanded in the vessels, are then carried back to their very source. If those fluids cannot return into the circulation, is it not evident that blood will cease to circulate?—then death, or at least very dangerous effects, will be the consequence. If we suppose that there will be no obstruction in the circulation, then there must necessarily be an expansion of those fluids some where; for, by the reduction of their diameter, the vessels cannot contain the superabundance; then again, the serosity being prevented from extending itself, will stop in the vessels, and particularly in the small ones. How many accidents will be the result!

Sulphurous Baths.

We consider the sulphurous and mineral water baths, as merely palliatives; and here declare, that we have not yet seen or heard of a single case, where a radical cure has been effected by their means. On the contrary, we have often heard the too tardy regrets of many patients, who had blindly followed the prescription of physicians, in whom they had placed their full confidence.

*Conclusion on Baths.**

Under whatever aspect the effects of baths may be considered, they are always dangerous. It is in vain to prescribe a warm bath to produce the transudation of the fluids, by the dilatation of the vessels, and cold baths as a tonic. They will really render the diseases inveterate and make them incurable, if they are too often repeated. As long as remedies, how fashionable soever they may be, will not directly attack and destroy the efficient cause of diseases, they will be useless, and must be avoided as dangerous. The true curative art, must be as simple as nature.

Mineral Waters.

Mineral waters are also thought to have great efficacy : it is a costly article, which suits only rich people ; still, it is nothing but a palliative, which does good when employed for sport, recreation, or diversion.

It is commonly after having exhausted all pharmaceutic means, that the cunning doctor sends his patient to the mineral waters. A physician who is convinced of the cause of diseases, will never make use of such a stratagem, because he is equally convinced that, if the curative means which nature offers to the judgment of man for the recovery of health, had been employed, the patient would have been cured in eight or ten days—would have saved much money, and would not have had the trouble of drinking a large quantity of water, often without thirst.

Specifics.

Remedies specially compounded for the cure of particular diseases, are yet the hope of those amateurs of the marvelous, who will not understand the only cause of diseases. Some scientific gentlemen admire some of those specifics of the domain of chemistry, whose basis is often nothing less than a poisonous substance. Their errors arise from the principle laid down by chemists, that one poison may be destroyed by another. For that operation, the viscera

*By the reasoning of our author, it is evident, that the use of the warm bath, in order to clean, and consequently, to refresh the skin, is beneficial to health. His objections are only against the immoderate use of baths, prescribed for diseases, to a high or very low degree of temperature.—*Note by the Translator.*

of the poor patient must be transformed into a chemical laboratory! Is it not more simple and reasonable to evacuate the corrupted humours by means of efficacious cathartics?

Many compounders of specifics have often been called quacks, and that by men who more justly deserved that qualification. Every one may think what he pleases about it, but we know many persons who believe those remedies would never have acquired their celebrity without the help of the fascinating patent. Accustomed by our principles, to look for the causes of every effect, we have discovered that the insufficiency of the medical art has given rise to quackery. Certain great men will sooner give the name of quack to others, than cure their patients. He who in the medical art, travels a new road unknown to them, or which they will not follow; he who extends the sphere of that art, is, in their eyes, an innovator, worthy of the most opprobrious epithet. The most odious qualifications are heaped upon him. To insult does not require a great deal of genius, but to cure requires sense enough to acknowledge a true principle, and talent enough to put it in practice. When thousands are sick, the most of them left at death's door, attest every day their radical cure, who are the quacks? Is it not those pretended great men, those patented quacks, whose titles are written in capitals upon the veil of error, distinctly legible for any one who will raise that veil? Why deny any longer the cause of diseases and refuse the simple means of destroying it? If truth, and evidence could prevail, there would be neither quackery nor quacks, neither dupes nor victims; because truth is a stubborn thing, and an enlightened public cannot be imposed upon.

The mania of compounding specifics, has been in vogue these many years, and is not soon likely to subside. To admit that there might be special remedies for each disease, is to suppose that each disease has its particular cause. It might as well be said that each disease is a voracious beast, ready to devour any one who will refuse to feed him: and that none will avoid his deadly teeth, but by giving him food analogous to his particular taste.

The mind is really perplexed at the sight of the classification of diseases by genera and species; our moderns have gone so far as to adapt the method of the great botanists, Linnæus and Jussieu, to human diseases. A sentiment of astonishment strikes the mind in considering those efforts of imagination. The common people take that for science, when in reality it is scarcely its surface. Let us call it by its proper name—a source of errors.

Absorbents—Refrigerents.

Refrigerent remedies, and, in general, all means properly employed to produce a cooling effect, are intended to counteract excessive and burning heat. When the cause of that heat, which is explained in the first chapter, is well understood, what a difference it will effect in the ideas? The illusion will cease. When it is demonstrated that those illusory means surely destroy natural heat, the whole system falls

to the ground. Who could pretend that it is not the free circulation of blood which produces natural heat? Circulation impeded in its operation, will produce coldness in some parts of the frame, and when entirely stopped, will produce the coldness of death. Absorbents may decrease the acrimony of humours; refrigerents sometimes moderate their heat and ebullition; narcotics or soporiferous draughts calm the pain, by depriving the system of all sensation, but do not destroy its cause. They are dangerous. Those remedies may relieve for a moment, but while making use of them, instead of the proper remedies to destroy the cause of the disease, it encreases ten-fold. Such a practice tends only to keep the patients in a state of great debility during a number of years, even until their deaths. They are nothing but palliatives. The only case in which they may be employed, is when the patient offers no prospect of cure.

Diet.

It is not wise reasoning to compel nature to languish by refusing her proper food when she wants it, and above all when the patient can take or wishes any. Such an error would not take place if physicians would recollect that by the absence of food in the stomach, the lacteal veins filtrate, instead of chyle, humours more or less corrupted, which fill up the vessels and overcharge the blood. Excessive diet is then one of the principal occasional causes of paleness, leanness, marasmus, and other losses, which equally destroy the principal mover of life, and hurry patients to the tomb.

Electricity, Mesmerism, Galvanism.

Physicians in their studies of the medical art, have imitated astrologers, who having no fixed point to start from, have suffered their minds to travel in an imaginary world, and beyond all bounds. It will be the case so long as they will not acknowledge a fundamental principle. The result must be, incoherent systems and scientific curiosities, entirely useless.

Electricity was no sooner discovered, than among its admirers, a number of scientific men pretended to apply it to the relief of human infirmities. Fame sounded the trumpet and published astonishing phenomena. The electric shock had singular effects upon the deaf, paralytic, and other sick—several found relief, and it is even said that some were cured.

Next came the famous Mesmer, who converted electricity into magnetism. He was learned,—a good natural philosopher, adorned with great talents and sagacity. He knew every thing except the principles of human existence, the vital and natural functions of animal economy, and the cause of diseases, of which he had not the least suspicion. He thought he could work miracles, and above all that he could cure diseases without being a physician, and even without remedies, (which certainly would have been still more astonishing).

As he knew his people, he did not select his converts among the

vulgar, but among learned and half learned men, (these were the majority,) among men of high character, accustomed to say great things but do little ones. Among the rest, a dashing writer lavished the sparks of his genius in his favor, and went so far as to assimilate him to Descartes and to the immortal Newton, and asserted that the cures obtained by magnetism were connected with the weight of atmospheric air, and astronomical calculation. Surely he deserved well of Mesmerians. According to the unanimous declarations of writers upon magnetism, it appears, those miraculous phenomena, are simply the effect of electricity repeated, to the entire dissolution of the fluids causing the disease which has become the object of magnetic operations. It is because the electric shock produces that effect, that among those who receive it, some become sleepy, some fall into convulsive fits, or feel other different effects, wrongly called crisis by the Magneticians; for there is no evacuation which is synonymous. Then, the effects being simply to dissolve the portion of humoural fluid, which is deposited in the affected part, and to throw it again into the ways of general circulation, they may procure a temporary relief, as well as increase the disease, for the fluxion which has been removed, must fix itself some where, and may do so in a more dangerous place: but they certainly cannot cure, because without the total evacuation of that fluxion, the efficient cause of the disease, there cannot be a radical cure.

If we would acknowledge the cause of diseases, we would not give credit to such puerilities. The discovery of Galvan, who thought he could call the dead to life, would also be weighed in the scale of reason.

Is it not high time that man should tear the veil of uncertainty and ignorance in which he is wrapt up, and not say any longer, "I know every thing except myself."

Topics—Blisters.

As long as external remedies only shall be employed against diseases, they will never be cured. We might as well pretend that the body can be fed by placing the food on its surface. Among the topics, there is one which is often useful: it is the blister; but it is employed to no use, because it is thought to possess more properties than it really does.

Its property or its effect is to attract the fluxion which circulates in the vessels with the blood, a portion of which is re-united or deposited upon some parts, and occasions the suffering or the accident, and which also may destroy one of the organs in more or less time. The benefit to be derived from that plaster, is to turn aside and displace the serosity, or to prevent it from remaining where it had been deposited by the blood; but that topic which displaces only the fluxion, cannot evacuate it entirely by its attractive force, or by the blisters, and still less expel those matters from the cavities, which are their source.

It is a mistake to apply the vesicatory plaster on the seat of the disease, or on any part contiguous to it; for, that topic, attracting the

fluxion, will evidently draw it to the affected part, and form by that increase, a mass of serosity, instead of delivering it only of the portion of fluxion which it is intended to expel.

It would then be a mistake, in order to remove a pain in the breast or lungs, to apply the plaster between the shoulders, or upon the vertebrae, or the sternum, if the pain is felt towards some of those parts. It should be known that the skin, in which the frame is wrapped, has no communication with the parts contained in the interior of the cavities. The same reason applies to the affections of the eyes and ears, and other parts of the head. It is at least on the arms that the plaster must be laid, and not on the nape of the neck, or behind the ears, as is customary in such cases. Against intense diseases of the whole frame, the legs and some times the thighs are the most proper places.

In the use of that topic, we must be guided by the intensity of the local pain, the imminent danger of the affected organ—the critical situation of the patient, in order to ascertain whether it is necessary to apply it on one or both arms, legs or thighs. At any rate, the second one may successively be applied, if the first is not sufficient. There are but few cases in which it is urgent to apply it on both extremities; still it will be harmless. The longer they remain, the more fluxion they attract. Consequently, they must be raised only when they become insufferable; and this is easily perceived when the serosity so attracted, produces great pain by its burning heat or acrimony. It is then also easy to conceive how great was the danger, while that portion of corrupted humours remained in the organic and instrumental part of life.

It would be not only unreasonable, but even dangerous, to raise the plasters before they have operated.

I have seen a patient keep them on ten days, without effect, and as soon as they had operated the fluxion was displaced, and the crisis was obtained, that is, copious evacuations, which saved him at the very brink of death. It is one of those few cases, where they must be applied on the thigh, as well as on the legs.

When, after sixteen hours, at farthest, they have no effect, then it is certain that the humours are in a state of internal putridity, and life is in danger.

After having raised the plasters, and opened the blisters, they may be applied again, for a few hours, with a view of drawing more of the fluxion; and when they are at last taken off, the customary dressing is applied.

The successive application of this method, will greatly shorten the length of those dressings, by a speedy cure.

When it is thought necessary to keep, a long time, a vesicatory plaster upon one arm, for some rebellious causes in some parts of the head, care must be taken that the arm should not be altered by a loss of substance, or the corrosive effect of the settled fluxion. Should the case happen, another is applied to the other arm, and the first is taken off. It some times happens, that the sharp effects of plasters

act on the neck of the bladder, so far as to stop the discharge of water; in that case, they must be taken off, and after the function is done, applied again. As they may also have the same acrimonious effects upon the mass of the fluids, then they must be suppressed. If this method was strictly followed, plasters would scarcely be wanted. But in any case whatever, they must not be applied without strong reasons, as they are not really curative, are more or less painful, and may occasion putrefaction in the part. This last accident may happen to patients whose humours are in a very bad state, and to whom the plaster may have been applied too soon, that is, before having evacuated a sufficient quantity of the putrid humours. In that case, an active and quick purgation is required.

There are other topics in use, such as, cautery, seton, sinapism, cupping, Moxas, with a view of producing a diversion. This will always be drawing the tree by its limbs; it will not give way if the roots are not cut. Those means belong to the domain of palliative medicine. of which we will speak hereafter.

CHAPTER VI.

ORIGIN OF CONSTITUTIONS.

ACCORDING to the decrees of nature, the mother transmits to her child the cause of his physical constitution, and of a limited existence. If the mother is sick, either by the contact of extraneous humours, or from other causes, the child may have a weak constitution, and receive the disease with its cause and consequences. Such is the source of infirmities in many individuals. It is, also, the origin of physical constitutions, and the cause of their variations during existence.

Married people will do well to reflect, and be wise.

Division of Constitution.

Several authors have divided constitutions into bilious, sanguinous, phlegmatic, &c. This has led many physicians into error. They pretend that the sanguinous are particularly pre-disposed to have too much blood.

No doubt, every being has his proper constitution. One individual may have more blood than another, though of the same weight. Another may have more bile, more phlegm, more humours, &c. than his like. But it is likewise true, that the pretended sanguinous, has only the quantity of blood necessary to maintain his constitution, as it is certain, that any one who undergoes a loss of that fluid, will experience deterioration, and a reduction of health and existence. To deny this truth, is saying, that nature has been uncertain in her march, and not acknowledging that she is wiser than man.

It is commonly believed, that high colors on the face are the handsomest, the best, and are a proof of health; and also, that a very high

colored face, which is susceptible of becoming more so by exertion or some impression upon the moral or physical constitution, is a sign of superabundance of blood. That belief becomes nearly a conviction, when the individual is subject to obstructions, head aches, stunning, or bleeding of the nose; also, when women are subject to immoderate losses of blood. Let us agree with nature, and see, that if, in the vessels of those individuals, the blood was not mixed with heterogeneous parts, there would be no impediment in its circulation. The cause of those accidents is a watery substance; it is, in fact, water itself. That water is the most limpid of the fluid parts of the humours, and when those accidents happen, it is the humoral serosity which has been put in action by excessive heat.

Those constitutions are not so advantageous as may be thought. If the individual credits public opinion, he will submit to copious extractions of blood, and in consequence of that error, will become debilitated, asthmatic, dropsical, apoplectic, &c. &c. If, on the contrary, he shows himself above dangerous prejudices, he will cherish that fluid as the mover of his life, he will purify it, and many a day will thus be added to his precarious existence.

The individual less favored by nature, is one in whom humours predominate—who has received, with a bilious constitution, some defects from infected parents or nurses, or who has not been radically cured of some disease. The root of corruption remaining in him, he is continually pre-disposed to receive the impressions of corrupt causes; and is, therefore, more exposed to frequent sickness and to unnatural death.

CHAPTER VII.

ON THE FUNCTIONS OF THE HUMAN BODY.

In order the better to understand the cause of diseases, and the curative means explained in this method, it is necessary to know the functions of the human body. Those functions have been divided into vital, animal and natural. The circulation of the blood, of the spirits, (action of the brain,) and respiration, are the functions attributed to the first. The motions of the body, and the exercise of the senses, are those attributed to the second; and digestion, nutrition, filtration, increase, procreation, and the dejections, belong to the third. The two first are subordinate to the third, for, as soon as natural functions have ceased, the others must necessarily cease.

We will here give an abridgment of the natural functions, as far as they are connected with our subject.

Natural Functions.

We have said, that the Creator has subjected all created beings to take food, in order to keep up their existence. The mouth and teeth

perform the work of mastication, (to chew;) the tongue, pharynx and œsophagus, operate deglutition, (to swallow;) the stomach receives the food by the œsophagus, (conduit pipe from the mouth to the stomach,) to digest it: when prepared by that ventricle for nutrition, it passes to the intestines, by its inferior aperture, called pylorus. There are six intestines, likewise, called bowels, which come next to that aperture. The three first are the small ones. The first, contiguous to the pylorus, is called duodenum; the second, jejunum, and the third, ileum. The other three are the large ones, and are called, the first, cæcum; the second, colon, and the third, rectum. To this last one is added a muscle, called sphincter, which, by its dilatation, opens the passage to dejections. The intestines are contained in the abdomen, are there contorted in different ways, and are supported by ligaments, membranes and viscera.

The name of tube, or intestinal canal, has also been given to the intestines, whether of smaller or larger dimensions, as it has pleased different authors. Its functions are the same. Let us compare the intestinal canal to a river, whose superabundance of water flows over the adjoining lands through the canals that nature, or art, has opened, and improves their qualities. In the same way, the intestinal canal, provided with nutritive substances, distributes to the animal economy the repairer of strength, and the compensation of losses; in fact, it is the attentive purveyor, that distributes life to all parts, and whose neglect would cause starvation.

Passage of the Chyle in the Blood.

The lacteal veins are small vessels, or hollow net work, beginning in the internal tunics of the first intestines. They continually suck the fluid contained in that part of the canal, and, according to the work assigned them by nature, they particularly pump the oil of nutritive substances, while in digestion. They start in great numbers from their source, unite together several times, and successively form the canal called the thoracic duct, which opens and evacuates in the left subclavian vein, the chyle which the lacteal veins have expressed from nutritive substances. It is, consequently, by the veinous vessels that the deperdition of blood is repaired. They are then employed by the blood to keep up the functions in general, and also the action and harmony of all the particles which constitute the animal economy by nutritive distributions, called secretions.

Circulation of Blood.

The veinous vessels, known under an infinite number of names, after uniting together several times, form at last the two principal veins, called vena cava and pulmonary vein. These two vessels discharge the blood in the auricles of the heart. This hollow muscle, the principal organ of circulation, by its contraction, and the secondary motion of its two ventricles, throws the blood into the two first common vessels, called aorta artery and pulmonary artery, which dis-

tribute it to all parts of the body, through the numerous arterial subdivisions, to the very veins with which they make a junction; and the veins, as we have said before, bring it back to the heart during life.

Excretory ways.

In the ways of circulation, there are humours flowing with the blood; for, there are several viscerae naturally placed to divide those two kinds of fluid; consequently, the nutritive substances undergo a new depuration, which is yet necessary. We are going to show how this depuration takes place.

The kidneys separate the humoral fluids, which are then carried by the ureters to the bladder. From these, by means of the dilatation of its sphincter, they pass through the urethra, and form the common watery dejection.

The liver, by its natural action separates the bile from the blood.

The cystic, hepatic, pancreatic, cholodoc and other excretory channels, originating in the ways of circulation, carry to the intestinal tube, by the apertures leading into it, the portion of bile and the humours which the blood discards and rejects, as being of an heterogeneous nature. It is evident, that the intestinal tube is susceptible, in its inferior part or bowels, of a peristaltic motion, (up and down.) It is by that motion it throws off, either naturally or by compulsion, the fecal and dejective matters it had received through the above excretory channels.

We remark, that the superior part of that tube called stomach, is also susceptible of the same peristaltic motion; but, natural or forced, vomiting shows, that it is susceptible, also, of a contrary motion—yet that contraction of the stomach cannot be called anti-peristaltic, for, that repulsive motion is always owing to a state of sickness which is not without danger, as may be seen by the matters ejected.

Obstructions on the pylorus, may also produce vomitings. These are not less dangerous than the above one; for, when the obstruction is complete, the communication of the stomach with the intestines is closed.

From what has been said, it follows, that from its form, organization and functions, the intestinal canal may be compared to a river, into which a number of streams empty themselves. As long as the river runs freely, the other streams discharge their waters freely into it; but if, by some cause, its course is stopped, it forces back the waters of the secondary streams by its superabundance, and spreads over the adjoining land. If we will lay aside all prejudices, and not be blinded by erroneous systems, we will acknowledge, that the work of nature in the intestinal, arterial, and venous channels, is exactly the same. There is but one law of circulation in nature.

Is it not almost palpable, that when there is a superabundance of humoral fluid in the intestinal tube, it flows back into the blood vessels and prevents a free circulation, by obstructing the excretory

channels. Well, then, as you would remove the obstructions which stop the river, and by that means re-establish its free course, and those of its tributary streams, follow the same natural principle—remove by proper means the superabundance of humours in the intestinal canal, the ways of circulation will then be restored to the full exercise of their natural functions, and the just equilibrium of animal economy will be re-established.

CHAPTER VIII.

COMPARISON OF THE PALLIATIVE WITH THE CURATIVE TREATMENT IN DISEASES.

THE palliative treatment cannot be fraught with the dangerous consequences mentioned in chapter 5th. Its basis is the general system of dilutents, absorbents, and calments; the divers ways of relief we have mentioned in the same chapter, and a regimen properly adapted to the physical or moral situation of the patient.

It must no doubt be applied to those, whose state of disease is acknowledged to be incurable, either by old age, by a disease of too long standing, by defects in their conformation, or in their humoral constitution, and, in fine, by some internal accidents produced by any cause whatever, and which are an obstacle to the effects of the treatment, properly called curative.

Man is not capable of being cured in every stage of his life: were it otherwise, he would never die. Still there is no reason to deny that many patients who have suffered for years, would have been cured, if in the beginning of their disease this method had been followed, instead of the insufficient and dangerous treatment we have opposed. And neither is it a reason to believe that their existence is nearly at an end.

The humours of a person may be corrupted, without being in a state of putrefaction. The degeneration of humours does not take place with the same quickness in every individual. Some die after a few days, and some remain in a state of debility for many years before their death.

Taking these truths into consideration, the medical art will always be divided into two parts—the palliative, which we have just mentioned, and the curative, which is the sole object of this method. The best way to judge of the incurability of a disease, is when the curative means employed have no effect.

No doubt trials in medicine must be avoided; for, if they were not crowned with success, there are people enough who will give you no credit for the best intention, and who are so ignorant as to condemn the very principles of this treatment, though they have seen radical cures effected upon patients who were reputed more incurable than those who have died under it.

Curative Treatment.

Is man, the master-piece of creation, forsaken upon earth, without hope and consolation, amidst the numberless infirmities which burthen his existence? Is there no means by which he can lengthen and enjoy life to the very period intended by his Creator?

If it is acknowledged by the evidence of existing proofs, that the internal or efficient cause of the diseases of the human species is such as we have analysed in the first chapter, it will also be acknowledged that the medical art must be reduced to that unity of action which nature seems so visibly to demand.

In spite of slanderers, and of the ridiculous and dangerous prejudices with which most men are yet imbued; the unity of cause in diseases being now acknowledged and evidently demonstrated by innumerable facts in both hemispheres, the curative art, or the medical art, in order to obtain prompt, safe, and curative effects, has no other means to employ but purgatives, with the condition only that they shall be administered according to the wants of nature! From our devoted and incessant attention to those wants, we have divided the mode of treatment into four different orders, which will be found under the title of, "Orders of treatment," in chapter 20th.

To purge: this word taken in the full extent of its acceptation, signifies, to dissolve, divide, subtilize, rarefy, expulse, clean, purify, evacuate visibly all troublesome matters. But to purge the body of a patient, till a radical cure is obtained, either in an intense or light disease, or in an inveterate, chronical or recent one, is for many persons a practice as new as the principle upon which the treatment is founded, is unknown to them.

This practice is certainly, of all, the most useful. By using it, a prompt and sure cure will be obtained in all recent diseases, and consequently will prevent all the pains, sufferings and infirmities of chronical diseases.

This method is the main pillar of that practice; it fixes the regularity of all its details, and, as it affords a direct assistance to nature in her wants, it condemns and repulses bleeding, diet, baths, mercury, topics, &c. &c. as dangerous in their effects, and evident obstacles to the preservation of existence. Besides, many chronical diseases, even thought to be incurable and which end only in death, may be, and have actually been cured or greatly decreased, by a proper adherence to it. Without it the medical art is insufficient, for it leaves nature to her own care, in order to recover her free operations.—There are very few cases of recent diseases which, by due application of this method, will not be cured in eight or ten days. How many victims do we not see every day, dying in less than four and five days, who would recover by a proper application of it.

No disease begins with a character of incurability. If we would acknowledge that truth, we would not admit of any incurable diseases. Certainly the different diseases are now the same as they were formerly, and our method has obtained a complete triumph over

them. Then the only occasional causes of chronical diseases and their incurability, is due either to the neglect of not having called in time for proper assistance, or to the insufficiency of the means employed. How many faults extremely dangerous for the health or even the lives of patients, are committed every day, by beginning a treatment with insignificant palliatives!

Who has not seen the long deliberations which have often taken place, to class a disease according to the rules of vocabularies, to give it a name, after a long and obstinate discussion, during which the patient dies, the victim of the loss of the most precious time.

Such accidents cannot happen in practising according to our method, because it prescribes and gives the means to attack the cause of the disease, as soon as it is felt; and by disease we mean and understand any state of suffering, or any partial or general interruption of natural functions, whose operations must always be free and regular, as laid down in our picture of health.

CHAPTER IX.

BEFORE and since Hippocrates, the physicians who have lived in the different ages of the world, have been divided in opinion. Many were in favor of purgation, but the greatest number were opposed to it. The moderns, (we mean the physicians of the nineteenth century,) would anathematise and persecute to death the audacious man who should declare himself in favor of purgatives, reiterated according to the wants of nature.

Do those who try by all possible means to draw a frightful picture of purgation, act with good faith? Many have proved the contrary, by interested motives, which are as well known to the reflecting observer as to themselves. Others, and perhaps they are the greatest number, brought up in error, indolently follow the usual practice, and will rather be the slaves of old formulas and set vocabularies, than to innovate. Instead of studying nature, they will perpetuate illusory systems; and whatever may be their fatal consequences, earth will cover their faults, and received customs, prejudices, and general apathy, will acquit them.

Having obtained, during a long practice, incessant and numberless successes by the proper application of this method; we would be guilty towards men and our conscience—nay more, it would be participating in the too common disasters, if we did not employ every means in our power to throw the light of convincing truth among our fellow creatures.

No doubt purgation, or purgatives, will have to contend hard against received prejudices. Error has such an empire upon the mind, that many patients see not only with indifference, but even with pleasure, the blood running out of their veins, as a salutary loss. Some are even afraid of not losing enough of it. Such persons are

far from taking the necessary cautions to prevent the progress of corruption, which must inevitably destroy them. They do not even think that it does exist, and as they have not the least idea of the cause of diseases, they are firmly of opinion, that it is preferable to evacuate the blood, that fluid which is the mover of life, whose total mass cannot be decreased, without shortening their existence or weakening their health. What can be the cause of such an excess of blindness? They know not, and care not to know what a heap of corruption remains in the entrails of a corpse; and, consequently, what a volume of it must those of a sick person contain—for the contents are always carried with the container to the tomb, which reveals nothing.

Where is the man of sense, of an unprejudiced mind, who, from the infectious smell after death, would not say, would this body be now a corpse if putrefaction had been prevented. Such an error cannot be qualified; it is really the provender of death calling such a practice to his aid, fearing that the natural cause of diseases should be insufficient to furnish him with victims. Unhappy are those who entertain such an idea! And how inhuman it would be, to let them remain in absolute ignorance of their dearest interest, the preservation of their existence.

Let us, for a moment, oppose three positive facts to those would-be wits, who have said, that super-purgation is wearing out the kettle by dint of rubbing. First, do they think that rust preserves metallic substances? It would be admitting, that corrupted matters preserve the visceras. They must, then, be apprised, that the same reasoning applies in both cases, and that proper means must be as speedily employed to preserve the visceras from the destructive effects of putrefaction, as other proper means are employed to preserve certain metals from the effects of rust.

Many patients have been purged during twenty and thirty days in succession. We have had one who, after forty doses, taken every day in succession, had not seen the appearance of a worm; and after those forty days, begun, at each subsequent dose, to evacuate them, and some of an extraordinary size. What effect would have resulted from three or four cathartics—what would have become of him if he had not been purged to a radical cure? Will the opponents to the fundamental principle of this method, say, that that individual was more strongly formed than the generality of men, that he was a phenomenon or an exception to the common rules of nature? What will they say, then, if we present to them an epileptic, with other complicated diseases, and declared to be incurable. That man has been purged during sixty days in succession. He suffered so active a treatment, because the more he used purgation, the better he felt. Afterwards, and according to the fourth order of treatment, he took twice as many doses before obtaining a radical cure. Well, the kettle has not been worn out. That man has had numberless imitators since. We cannot help relating the following practical fact, as an answer to those enemies of a method which they disapprove without knowing why, or who employ every means, no

matter how base, to oppose it, because by it their self-love is mortified and their interest at stake.

A man having been treated by the ordinary means for the dysentery, was left with a very violent cholic. He applied, at last, for our method; and the prescription was the second order of treatment. The first purgative dose moderated the pain, but, its effects being over, it came on again with increased violence. The treatment according to the third order, was immediately determined upon. The matters evacuated were so corroding and burning, that the patient dreaded their issue, so much was the passage excoriated during the effect of the doses. The cholic subsided; but renewed its painful attacks as soon as the effects of the dose were over. The patient inquired for the cause. Our answer was nearly in these words: such are the effects of purgatives upon the cause of pains in general, as upon the cause of the cholic; because, having the property of expelling the humoral serosity, which is the unique cause of all kind of pains and sufferings, each dose, by drawing the fluxion, displaces that sort of humour. When the dose is not sufficient to evacuate the whole, others taken in succession, and more or less rapidly, become necessary. It is but natural, that the humour should return to its place as soon as the dose ceases to act upon it: then, it is not surprising, that the pain must be more intense by the removal of the fluxion.

The patient was a man of no common understanding, resolute and brave. He took advantage of this explanation. He regulated the taking of the doses by the appearance of the pains; and when they were too intense to be borne, he drank more or less out of the bottle. If lessening for a while, he seized the opportunity in order to drink some broth. The matters were constantly burning—the cholic would not give way, though the evacuations were very frequent. His situation was really alarming. Two vesicatory plasters were applied upon the legs, to divert the fluxion which might have endangered the intestines, though an enormous quantity of that serosity had been expulsed. The plasters, large enough to cover the hind part of each leg from the hough to the foot, were on some time before blistering. At last, they drew a considerable quantity of corrosive water. While they were on, the purgation was continued, and as soon as the cholic subsided, the doses were prescribed every twenty-four hours, and the blisters being of no more use, were taken off.

Can it be believed, that such a treatment lasted eight days and eight nights, with incessant purgation? That, as soon as the cholic was destroyed, the blisters healed, his appetite was recovered, the natural functions and strength were restored as if by magic; and that this unfortunate man, a gardener by trade, went to work, after three days convalescence? If he had listened to the language of those men, who say, you are going to kill yourself, where would he be? In his tomb.

Another person, very thoughtless, as will appear, and to whom a long treatment had been prescribed for rheumatic affections of several years standing, swallowed in forty-eight hours, a bottle of purga-

tive, containing twelve doses, though the prescription was clear and positive, that it was to be taken in fifteen or eighteen days. The evacuations were incessant for two days and two nights. Well, the result was a great debility of the system, which good food re-established the next day, and he was radically cured.

Many more such facts are authenticated and laid down in the three successive parts of this work. But the example must not be followed. The method must only be the guide; prudence being the mother of safety.

The super-purgation objected to by a number of physicians and by their patients, who adopt their ideas, has given rise to a fear, not only illusory but even dangerous. When a patient suffers, he cannot be too much purged. The disease, which resists a great number of doses of purgative already taken, will and must yield to the double and quadruple number: we have full experiments to prove it. The only fault in that case, would be, to give doses evidently too strong, that is, doses which would produce too many evacuations in the space of twenty-four hours. This will never happen if this method is strictly followed. Any how, with patients who afford any hope of being cured, the result of such a mistake would only be a momentary fatigue by the effects of the expansion of the mass of the humours, and more so, again, if the humours were in a state of degeneration.

Great volume of the humours.

By an exact physiological calculation, it is admitted by its authors, and we cannot doubt its accuracy, that the fluids compose four-fifths of the human body. Taking that calculation as a figurative example, a man weighing 125 pounds has 100 pounds of fluids. It is also admitted that the blood and its emanations, such as the spirits, which promote the substance, action, and harmony of the different particles and organs of animal economy, constitute one-fourth of the fluids, which is 25 pounds; there remain, then, in the body of a person of that weight, 75 pounds of humours. The other fifth part being composed of the solids, such as the bones, gristles, membranes, flesh and skin.

It will generally be a cause of astonishment to see such a quantity of humours in comparison with the small weight of the solids; but it will be observed, that such an enormous mass is only a collection of pipes, contiguous to each other, and containing a fluid. It is so much the case, that the least pricking of a needle upon any place in the flesh will start blood enough, to certify the fact in writing. Well, reader, judge now, from the quantity of humours in the human system, of the insufficiency of modern purgation, and particularly when those humours are in a state of corruption.

Why be afraid of reiterating purgation, till a radical cure is obtained, since this practice is founded upon the wants of nature, owing to the great mass of humours contained in the human system and the

cause of diseases? The English saying, that an ounce of fact is worth a pound of theory, applies here in its full acceptation; for in thousands of cases, [we may now say numberless.—*Ed.*] and some of the most hopeless, the result has always been crowned with success.

Let us be permitted to establish a comparison: we will place on one side of the scale the advantages derived from purgation; on the other, the advantages, true or pretended, of bleeding. Has not the lancet been resorted to, often twenty times in succession? Is it uncommon to see four or five copious bleedings, and some times more, given at short intervals, in numerous cases, such as acute pains, inflammatory diseases, (in true pleurisy, for example)? How could such a practice not put the life of the patient in danger, and almost always produce death by its ill consequences?—since, even admitting that the blood is not the sole mover of life, its volume, compared to that of the humours, is far from being inexhaustible, and that it is reproduced but slowly, by food, even with a proper appetite, of which the patient is generally deprived, and to whom a strict diet is prescribed as an auxiliary to that practice.

Would it not be more conformable to the wants of nature, to make use in those cases of evacuants, administered quickly, (as we advised in the third order of treatment); as it is ascertained, beyond a doubt, by authenticated facts, that patients who do not survive the effects of bleeding, would inevitably be cured by a proper application of our theory; which protects existence, and is a sure guarantee of a prompt recovery of health. To judge soundly of the difference of these two modes of treatment, it should suffice, to lay aside all preventions, all party spirit, and acknowledge the truth.

It is not by fine reasoning, scientific discourses founded upon a deep analysis, that a physician can obtain an important station in society. The medical art—that art which cures—requires a right sense in the practitioner; that art demands an aptitude, an analogy with the wants of nature. She reveals to us an immutable principle: to discard it, is to become her enemy, and the consequences must be dreaded.

Systematic notions destroy each other, because they are founded upon mere conjectures. Man in his natural simplicity, will not adopt those novelties; he strongly repels those innovations which the medical art brings every day into fashion. He has learned that a pompous elocution, and all the appendages of systems, are mere cyphers when in the presence of diseases, or of death. A reflecting mind will not be dazzled by the brilliancy of the gilding of the candlestick. He knows that a dull, as well as a dazzling light, may conduct us equally to the precipice, if we walk without diffidence. In fine, he guards himself against seduction.

Weakness in diseases.

It is very common to see physicians, who find their patients too

weak to be purged. Cannot we tell them, without pretending to insult them in the least, that a sound judgment would easily dissipate such an error? Is not the cause of weakness, the same with the cause of diseases? Can it be contended that death is not the consequence and effect of the weakness of the constitution, as it is the result of the different wrongs produced by the same cause upon the divers parts composing the human frame? Who can believe that the evacuation of putrefaction, which, by itself can destroy all bodies, may weaken patients after it has been expelled from their intestines, while that expulsion is the only means by which their strength and lives may be preserved from the action of that same corruption?

The weakness felt by a patient, in the beginning of a treatment conducted according to the principles laid down in this method, or during the use of some purgative doses, is the effect of the vacuum beginning to take place, which provisionally favors the weakening of the viscera and vessels, by drawing near their partitions, till they become sufficiently disengaged by the evacuations, to recover their natural tones. To that weakening cause is added the action of the heat, more or less burning, of the mass of humours, which are then in a complete degenerating state. That heat is excited by the impulse of the purgative, which stirs and puts in motion the serosity, till it has dragged it out with itself.

It is by preserving the powers of action of animal economy from the detrimental effects of the corrupted matters which can destroy them, that we may prevent weakness; if then, strength is lost, the quicker you may possibly evacuate those matters which are the cause of the weakness, the sooner strength will be restored.

The effects of purgation in the beginning of the treatment, differ very little from the effects of tapping upon a dropsical person. It is by weakening the parts which have been for some time distended and separated from each other, that he appears very weak; in which case the practitioner stops the flowing of the waters, in order that the organic parts may recover a little strength. It is the same with the mode of treatment of this method. There is a time in which evacuations, or the use of evacuants, must be discontinued; and by the same reason that the weakening, which the dropsical patient feels in his physical faculties, during the operation of the tapping, is not produced by the flowing of the water; The evacuation of matters degenerated, corrupted, or putrified, cannot be the cause of weakness in purgation. There cannot be effective weakening, when there is no depredation of substance.

Can the antagonists of this opinion affirm, that they do not weaken their patients, by leeches, bleeding; by diet, in ordering them not to take food in the moment that nature is most in want of it; by refreshments, so contrary to natural heat; by baths, and all other debilitants? What contradiction and what error! To deny that the expulsion of the mass of the humours, is indispensable, when they are entirely putrified, or the patient in great pain, is the *ne plus ultra* blindness. It is not the less so to object to the evacuation of

the portion already degenerated or corrupted. To believe that this practice is dangerous, is to deny the most useful of all discoveries; and shows a total absence of experience. He who says that purgatives can produce death in any case of disease whatever, whether acute or light, whether new or old, shows plainly that he knows nothing of the cause of diseases and of death; that he treats only the symptoms, while he ought to make use of proper means to obtain a radical cure.

Insufficient Purgation.

There is no doubt, that if a physician administers only a few doses of evacuants to his patient, when it is necessary he should take a greater number, he will not obtain the desired end—a radical cure. If, for example, the doses are given every two or three days, in a case where it is requisite that two should be taken in one day, the effect will certainly be, by irritating the cause of the disease, to increase the sufferings, and make it worse than it was before.

Many patients think they have done much, when from their own opinion, or the different suggestions of those around them, they have taken a certain number of doses; they are afraid of taking too much: their fear prevents them from reasoning correctly; they stop or decrease the activity of the treatment, at the very moment when that treatment requires the greatest activity, in order to re-establish the natural functions in their free exercise, protect vital functions and prevent death.

The consequences of their reasoning, or of those suggestions, are such that, forgetting or disregarding the true cause of diseases, such as it exists in nature, they alone may become their own murderers.—If a patient loses the confidence he had once placed in this method, he will be considered by its author, who had fully granted him his own, as an object of ill luck. The fatal consequences will be for him alone; for he may be the victim of his weak mind, instead of wounding the reputation of the physician, whose only care was to restore his health.

Compounds found by practice to be preferable.

It is not with that watery compound, vulgarly called emetic, nor with those oily and opaque cathartics, that animal economy can be delivered of the corrupted matter which stagnates in the intestines; and still less of that sharp and corrosive serosity, the source of all the pains and disorders which are the natural consequences of the disease. Resinous purgatives of the incisive and hydragogue class, are far preferable for the lower system: and for the upper ways, emetics, counterbalanced by a purgative vehicle, in order that the humoural plenitude, may be expelled by the issue most propitious to the constitution of the patient: and also in order to avoid the cramps and other violent pains, which are daily observed in making use of common emetics.

We do not proclaim here a discovery in pharmacopœia. These means are known. The codex speaks of them at full length. If they are neglected, we might almost say unknown, it is only because the sole cause of diseases is not acknowledged; because those who, penetrated with that truth, could carry among their fellow creatures prompt relief and consolation, employ on the contrary all their efforts to disregard it: and, also, because the beneficial practice of the ancients is totally abandoned.

The ancient physicians, better convinced of the necessity of purgation, than our moderns, have made long and laborious researches to find out the most efficacious purgatives. The discovery and the indication of the divers species of medicaments which are known to possess the greatest efficacy, is due to them. What right have not those benevolent men, to the thanks and praises of any one who knows how to appreciate their labours? They went so far as to make a distinction between the different kinds of humours, in order to oppose to each kind, the purgative which they thought was more specially proper. In consequence of that classification, they gave to each purgative the name of the humour it was intended to evacuate.

The purgative directed against melancholy, was called melagogogue. The evacuant compounded in order to purge the phlegm, took the name of phlegmagogue. The cholagogue was the purgative of the bile: their hydragogue, was intended to evacuate the waters.

At last, in order to obtain a more general effect, and according to their progress in the medical art, they compounded the panchimagogue, which was a purgative intended for all kinds of humours.—This last compound seemed to be, and was effectively attaining nearer the object they had in view; for the superabundance is not more in one kind of humour than in another. Afterwards they discovered that superabundance in the total mass of those matters, where it was more reasonable to suspect it. Then, in order to operate a vacuum, they saw the necessity of attacking all the humoral particles which cause the plenitude.

Upon this score, their method was far preferable to those of our moderns, who attribute to the blood the superfluity, which they conceived to be in the superabundance of the humours.

Still we cannot say that the ancients had discovered the true cause of diseases; nevertheless, it cannot be denied but that they had rendered great services to the class of diseased persons. In their time, health being the treasure of all, life was better enjoyed; well constituted children became strong and vigorous men; their vocabulary of diseases, was certainly shorter and less brilliant, but they followed more the dictates of reason.

If the purgatives of the ancients have been found insufficient to cure in certain cases, it is because they had not acknowledged the presence of that humoral serosity, whose origin is described in chapter first; consequently they could not direct their panchimagogue against a cause unknown to them, and still less employ it in order to evacuate entirely that fluxion. It was by chance that its evacu-

ation took place. From that time to this, (and God knows how long it will last,) systems have succeeded to systems; they have multiplied to such a degree that truth is completely in the dark, and to find it out, the mind has to travel incessantly through an inextricable labyrinth.

Physicians either in old or modern times, who have treated their patients with purgatives, have in general obtained cures bordering on miracles. But the enemies of purgation do not like such prodigies. They manfully proclaim their opposition, and would qualify, with the most opprobrious epithet, the physician who would order more than six purgations in a disease of the longest duration. What will they say of us? Why, the mere reading of this method must raise their passion to the highest pitch. Do they not represent the crew of C. Columbus, disbelieving the existence of a new continent? There must be a total proscription of such means as purgatives. Bleeding, leeches, calomel, and nothing but bleeding and calomel! But let us follow the metaphor: after the discovery of the land, what did the sailors of Columbus say? If they are not impressed with the same conviction, what will avail their impotent clamours in the presence of numberless and well ascertained cures, as also against the testimony of men, who openly say, 'I was sick, very sick, and now if I enjoy perfect health, I owe it to the discovery of the cause of disease, and to the evacuants directed against it.'

We must allow here that the inefficient effect of purgatives made use of by the ancients, as well as the moderns, was owing to their being given in substance; such as powders, bols or pills. That compound, is far from being as beneficial as the liquorous infusion we recommend as preferable; because it affords certainty and celerity in operating cures. Nevertheless, bols and pills may some times be employed, but they are not to be depended upon; they might be of greater service, if employed alternately, with a liquid purgative.—Some persons may derive benefit from their constant use, while they will have no effect upon others.

Slimy Humours.

In imitation of the ancients, a modern doctor has invented a purgative specially directed against the slimy matters. The work in which he unfolds his system, has not a true principle for its foundation; for, it is as natural to our body to have glairs, as to have blood and humours, and, whether in health or a diseased state, all bodies are glairous and humoral. The humours, as we have said before, are not by their essence the cause of diseases; on the contrary, they are necessary to health—but they begin to be troublesome, and disease soon follows, when they become more or less degenerated.

We have demonstrated, in chapter first, how and why they are subject to corruption, and how they produce disease, and may occasion premature death, when in a state of putrefaction. That condition, without which the superabundance of humoral fluid cannot exist, is

no more mentioned in that work, than in those which practise with purgatives. It offers no unfolding of the formation of that viscosity, nor of what produces the superabundance, which is to be evacuated. The slimy matters are formed by the natural heat of the body. That heat neals into slimy matter a portion of the food, and its degree constitutes health. The superabundance of slimy matter cannot take place but in a body already diseased, or whose humours are corrupted, and which, consequently, have produced an extra heat, or that humoural serosity we have analysed.

That unnatural heat may neal a larger portion of food, than the natural one, and form a larger quantity of slimy matter in the intestinal tube.

It is because that unnatural heat has acted upon the phlegm, and in the circulation, that the blood is some times found slimy, and that a portion of that viscosity is carried out by the discharge of water.

Then, since the superabundance of slimy matter in the system, is produced by corruption, what benefit can be derived from the specific called anti-glairous.

Better would it certainly be, to make use of the panchimagogue of the ancients.

Action of Purgatives.

Few persons can account or comprehend how the purgatives operate the evacuation of the humours in general. It has been said, and many physicians yet entertain the persuasion, that they act by indigestion, and that the evacuations are only the result of that indigestion. Such a proposition cannot be sustained. To be able the better to ascertain how they act, it is necessary to make a frequent use of them, or to be a witness of their good effects upon patients afflicted in various ways.

Purgatives of the vegetable class, such as we recommend, may be compared to the other plants which man uses as food, with this difference, that they have none of their nutritive substances, their qualities being only purgative; but they are subject to the same digestion in passing from the stomach into the intestines. They expand through animal economy, by filtrating in part through the lacteal veins, as does the oil of food. They act as tonic on the intestinal canal; and by accelerating its peristaltic motion, they favor the evacuation of corruption: they give to circulation an impulse which provokes its excretions by the canals mentioned in chapter 7th. They act upon the mass of the fluids so as to force their excretion through the urinal way; they sensibly act upon and protect expectoration, they facilitate transpiration, and, in fine, it is by these combinations of their effects upon all the emunctories and excretory organs of animal economy, that a prompt and sure depuration and purification is obtained.

If any person could doubt the effects of purgatives, or their infiltration in the ways of circulation, let them reflect upon the following fact of practice.

A watchmaker of the town of Etampes, after a long disease, was

reduced to the last extremity. Being abandoned, and wishing to make a last effort, he had recourse to our purgatives. It was too late, but it was an act of humanity to help him in the attempt. He took during the day a great number of doses. His system being entirely deprived of that sensibility necessary for the operation of purgatives, he could not obtain a single evacuation; but soon after an excessive transudation took place, his skin was literally covered with it, his linen was wet through, and by all its characteristics it was soon evident that it was the purgative itself.

It is an incontrovertible truth, that the human body cannot be delivered of all the corrupted matters contained in it, without a series of purgatives given in succession and such as we indicate in the four orders of treatment. Every one knows that our body could not be sustained without a succession of meals taken according to our wants. We will then draw this inference, that all the parts of the human body being sustained by the produce of food, they may also be cleansed and purified by the use of purgatives properly administered and sufficiently repeated.

Purgatives said to be heating.

Among physicians, there are yet many to be found who will ascribe to the prejudicial effects of the purgatives we indicate in this method, all the pains and accidents which might happen during their action. Those who have never administered them, speak from inexperience, but those who have seen, who have followed the treatment, who have obtained desired effects, notable cures, act with bad faith.

If patients listen to the voice of either inexperience or bad faith, they will be told that those purgatives are heating, burning, corroding, &c. &c.

In many cases a burning sensation is effectively felt; but by properly repeating the doses of purgatives, the error is soon ascertained. That excessive heat is only produced by the serosity, extremely acid, and which has been put in motion by those same evacuants. But if hydragogue purgatives are taken in successive doses so as to operate the evacuation of the cause of all diseases, they subtilize the fluxion and deliver the system from the burning heat, dryness, ardent thirst, inflammation, consumption, and all other accidents the natural consequences of diseases. In fact they are the only means effectually to cool the system. How far are those from having acquired a useful experience, who have not yet found out, or will not acknowledge, that in order to cool the inside, you must destroy or expulse the principle of unnatural heat, which in such case is less the produce of the action of the fluids, than occasioned by the presence of a burning substance, and, consequently, very dangerous.

The purgatives expulsiug the igneous matter are certainly to be preferred to coolings in general, which only blunt or appease, for a moment, the burning effects of that matter, and abandon it to the operations of nature, which remains overcharged by it.

Purgation is also some times attended by momentary cholics, or other inward affections. Many people listening to erroneous suggestions, believe that the dose of purgative which they have taken is the cause of it. It is easy to convince them of the contrary, and make truth prevail in this important case.

The heating or burning serosity, is a fluid expanded in the mass of the humours; the purgatives bring that fluid from the remotest part of the system, towards the intestinal canal, where it gathers to be expelled by the ordinary way. We may here compare, with perfect exactness, that fluid, so situated, with a quantity of scattered, burning coals; bring them together, they will form an ignited focus; it is the same with that fluid. When gathered together it produces affections, more or less intense, according to its quantity, or its degree of heat. What proves, beyond doubt, the acrimonious and burning action of that matter, is the painful sensation it produces in its passage; those who have felt it, will say, that boiling water injected could not cause more pain. It is not then, difficult to conceive, that matter so degenerated as to occasion such acute pains when discharged, must also burn, and even corrode, if kept too long inwardly. When such an effect is felt, the patient may rest assured, that it will entirely subside, as soon as its cause will have been evacuated. The serosity may also remain out of the cavities, or occupy only the other parts of the body; in that case it will produce fever and other affections, but the cause being the same, the effect of the remedy will also be the same.

Numerous observations prove, that this burning matter may collect in the intestines and fix itself in the first viscera, and by its heating action upon them, produce ardent thirst. In that case, if purgation is accelerated, the thirst will cease after the issue of the fluxion.

It is then, the same cause which produces thirst, burnings, pains, fevers, and all characteristic signs more or less troublesome or dangerous, in any state of disease; and even death, if it is not evacuated in time.

In order to throw still more light upon this subject, we will add the following practical fact.

A man was taken with a fluxion in the cheek. It drew the mouth towards the ear, so much that he could scarcely articulate, &c. The affected part was no way painful, and was free from swelling and inflammation. He had been, for more than six months, under the common treatment, when, by advice of his friends, he applied to us.

No sooner had he taken a dose of purgative than he said he felt in the stomach an effect similar to the action of a penetrating corrosive. The main object then, was to convince him that the medicament was only the occasional cause, and impress upon his mind the necessity of persevering in the curative treatment. He did it, and after four doses, that corroding matter felt in the stomach being expelled, the mouth came back to its natural place. He continued the treatment, and never more felt the same painful sensation. We must, then, acknowledge in that ventricle the presence of a matter very acid and exces-

sively burning, whose action was increased by the purgative directed against it. It was also a very acrimonious serosity which was fixed in the substance of the muscles of the mouth, and which, by compressing them, had put it out of place. There certainly was a corresponding action between those two seats of affection, and an analogy in the matters deposited in both places, for the muscles were freed from the fluxion as soon as the one fixed in the stomach was evacuated.

How many persons are heard every day complaining that milk sours on their stomach; that claret wine or other drinks, or food, does not agree with their stomach, and are obliged, though they like them, to deprive themselves of them. What benefit have they derived from magnesia and other absorbents. Is it not time that truth should prevail over the invidious suggestions of men who have not yet been to the school of reason or experience. Well, let them expulse from their stomach those degenerated burning matters, and they will soon perceive that it was only their presence which prevented the due and natural operation of that ventricle.

Reluctance for Evacuants.

When a treatment is of some length, when it requires a considerable number of doses, it is customary to find patients disgusted with the same purgatives which they had even found palatable in the beginning. We will not here analyze the cause of that repugnancy. Our object is rather to show what experience proves every day—that such a disgust will decrease in proportion with the mass of degenerated humours. Every person who has made use of them, may attest it, except that class of patients whose weak mind is always subdued by the recollection of past disgust: with them the moral acts upon the physical parts, and vice versa. Besides, that repugnancy may also be derived from the want of analogy between the evacuants and the humours; but no matter how strong it might be, let us never forget that nothing can supply the place of purgatives. There is but one way of curing, because there is but one cause of diseases.

The patient who, through weakness of mind or want of energy, would abandon the curative treatment, would leave in his intestines, corrupted matters, which, soon becoming putrified, would lead him to his tomb. He must not forget the saying, “help thyself and God will help thee;” and it would be renouncing explicitly his right to existence. Let reason assist him, let him take a manly determination, and the difficulty will be half over.

Many persons thought to be incurable or afflicted with chronical diseases of all kinds, daily owe their radical cure to such a determination. Some, with an exhausted constitution, lengthen their existence by making use of purgatives, as soon as they feel the want of them, and from the knowledge they have of the principles of this method.

Let us always compare our present situation with the worst one we may be placed in, and we may find ourselves less unhappy. Then

will those who refuse, through disgust, to take the purgatives, as long as it is necessary, find a better taste in the opaque, oily, and other compounds commonly in use. Is it not infinitely more easy every twenty-four hours, to swallow two or three spoons full of purgative, than to drink the whole day long, and by tumblers full, potions of all sorts, juices of herbs, and other beverages. Why not as soon as health is endangered, and any sensible change is felt, check the principle of the disease by purgation? By expulsing promptly the humours in the beginning of their depravation, with a few doses of purgatives, taken in proper time, the number requisite for a worse situation would be avoided.

Our practice has demonstrated to us, that the use of the vomipurgative, to empty and clean the stomach, several times during the treatment, decreases in a great measure, the disgust of evacuates. Also, that those who dislike taking them in the morning, feel less or no reluctance at all, to take them during the day or in the evening. (This will be better explained in chapter twentieth, article of the taking of doses.)

To rinse the mouth with water, with any spirituous liquors, with the juice of fruits, or any thing desirable, provided it is thrown out, will be pleasing, and swallowing the spittle impregnated with the gargling, will remove entirely the taste. When the weather is very warm, the dose may be put cooling, even in ice.

Opposition of the humours to the action of evacuates.

The effects of purgatives are generally as little known as the cause of diseases itself. The smallest incident during the effect of a dose, or during the treatment, is for many people a cause of astonishment or fear. To remove it, let the mind be free from prejudices. Let us always bear in mind that the knowledge we now have of the cause of diseases, is our anchor of salvation; consequently, all our ideas, all our efforts must tend to obtain evacuations, in proportion to the intensity of the disease we are afflicted with, or we will be exposed to sink.

A true principle cannot deceive. Purgations cannot produce any afflictions to patients during their treatment. When it so happens, no doubt can be entertained, but that they are the effects of the source of diseases, its emanations, or the serosity. Then, in patients who present strong hopes of curability, they must be pursued by an active treatment till the opposition and resistance have given way.

The humoral serosity often throws impediments in the cure of many patients: that fluxion in some, may settle in the intestinal canal, in such a quantity, and of a consistence so rough, that it hardens it to such a degree as to refuse to operate, though provoked by strong and repeated doses of purgatives. This may happen in the beginning, or during the treatment of any disease, either recent or chronic. We might compare the action of that serosity upon the organs of purgation, to the action of fire upon a piece of deer skin, which

gathers, shrinks and hardens, and loses its softness and elasticity.—Our practice has proved to us, that in all cases of insensibility, and when the patient suffers so much, his situation requires larger doses of evacuants, the use of the most active, and a continuance of the treatment as long as life is in danger. If, on the contrary, no fear is entertained on that score, the treatment may be suspended, in hopes of finding, a few days later, the system better disposed for evacuation. As soon as sensibility is restored, either by the opposition having subsided of itself, or having been destroyed by the activity of the treatment; or even as soon as the serosity which produced the hardening of the intestine, is displaced, the volume of the doses and the strength of the evacuants may be decreased.

Every constitution has a different degree of sensibility. We every day find a proof of it in the effects of spirituous liquors. A small portion of it will sensibly affect some men, while ten times as much will not move others. It is the same with purgatives; and we must not be astonished at the volume or the strength of the doses. Many strong and vigorous men, will derive as much benefit from a dose suitable for a child, while some child, or man, of a weak and delicate constitution, might require stronger and larger doses. These are the worst constitutions. We have seen patients, who could not obtain sufficient evacuations with copious doses of the most energetic purgative, make use of the weakest kind, and by small doses derive more benefit from it, and soon recover their primitive sensibility.

There are too causes of insensibility to the action of evacuants. The first, which we have analyzed above, is owing to the constitution of the patient, and never changes. The other is owing to the bad state of the humours. In this case, by reiterating the doses, the matter will be evacuated by degrees, and the sensibility will, progressively, be restored. From that moment the patient may expect a prompt cure.

In these different cases, it requires a great experience, not to entertain a wrong opinion of such a treatment. Inexperienced men will believe, that the patient having been purged so long, has no more bad humours, and must not evacuate any more. Such an opinion is erroneous, and proves only that the cause of diseases is no better known than the composition of the human body, (see page 40,) and that the effects and resources of purgation are yet disbelieved.

We have some times met with patients, whose constitutions were entirely insensible to the action of purgatives, but a situation similar to the one we have been in, will seldom be seen; and in order to be the more useful to that class of people afflicted with diseases, we will give a faithful and succinct account of it; when a man speaks from his own experience and sensations, the position he assumes must certainly be very strong.

By a succession of events, which it is useless to relate, I visited the country where Doctor Pelgas inhabited, and afterwards became acquainted with his curative principles. Having been for a number of years afflicted with a chronical disease, resulting from causes

which I will mention hereafter, how happy did I not esteem myself at becoming acquainted with him. I was tormented with excessive pains; I was afflicted by ulcers, settling of humours, and what is worse, threatened with a very short existence. I had done, during several years, every thing in my power to preserve my health, and you may rest assured, that I had taken other advice, besides my own knowledge. My principles at that time, were certainly not those of this method. They were founded upon those of the different authors I had studied. I believed what the rest of men generally believe. The time was come for me to reason well, and I did it.

When I began to practice I made this reflection: Since I have opened my eyes to the light which has been presented to me, I may be induced to believe that for the sake of their own preservation, many people of all classes, afflicted with diseases, will at last reason, and imitate me. I then undertook my cure. My diseases being evidently chronic, I followed the treatment prescribed by the fourth order, but I was soon compelled to follow the prescription of the third. One morning at waking up, I suddenly felt a violent pain in the abdomen. I got up in order to take a dose of purgative, but I found it impossible for me to straighten myself; my body was bent in two, so much so that my belly touched my thighs. I swallowed the potion. I expected that it would relieve me from my pain, which was constantly increasing; but it was in vain. Several hours passed away, and no evacuations took place. I took a second dose to help the first, but to no purpose. I repeated a third, and so on. I must remark that those doses were some times vomipurgatives, and some times purgatives, with an intention to help nature by the most convenient issue. All my attempts were fruitless. I made use of injections strongly purgative. Still no evacuation took place, and the evil was increasing. I began to be delirious; the good Doctor Polgas stood by me: "I will not let you die," said he; "the soul is united to the body, and you and I are but one." I hinted to him the necessity of blisters; they were prepared, and immediately applied to both legs. As soon as they had drawn towards the legs a portion of the serosity, which, by its great acrimony, twisted my intestines, and their natural functions being restored, the evacuations took place in proportion to the quantity of from eight to ten doses, taken one upon the other. What a crisis! All those who did not approve of my treatment for want of understanding, were compelled to submit to evidence. Nothing but putrefaction went out of me. All the windows were thrown open; for nobody could bear to stay in the room.

Every one then acknowledged, that the most important truths in physic, were to many people still covered with an impenetrable veil, which could be lifted only by a due knowledge of the fundamental principles of this method.

My constitution having recovered its common sensibility, I repeated the purgation till my humours were entirely renewed, by following the prescription of the fourth order. I took altogether, about one hundred and fifty doses, in the space of six months.

Since that, and owing to my bad constitution, I have made a frequent use of purgatives to avoid a relapse, which in such a case, must always be expected.

It is by adhering strictly to the principles laid down in this method, that I keep up and preserve a feeble existence. It was a condition imposed on me by the good Pelgas, my father-in-law, in order, said he, that I should have a right to exist until the age of sixty. He certainly knew something about it, for he did not mistake the end of his own.

I was born with a vitiated constitution, of such sickly parents, that they died, one at the age of forty-two, the other at forty-eight, after spending ten years of their life in continual suffering. Several children born after me, owing to that cause, could not live. Born, myself, with a very weak frame, I passed my childhood in reiterated sufferings, and afflicted with the pedicular evil to the tenth year of my age, notwithstanding the incessant care of a tender mother to the age of puberty. Nature did not favor me any better at that age. Frequent bleeding at the nose, violent head-aches, spells of fevers lasting some times ten months; several other complaints, during which the lancet was not spared. Such is the mild bulletin of the health of the spring of my life. Shall I say it? At the age of puberty showing some signs of vigor, my companions nicknamed me death-deceiver. (*trompe la mort*). At last, at twenty-five years, I became afflicted with rheumatic pains in different parts of my body, which confined me on a sudden, when I least expected it.

Such was the origin, the cause, the source, and the progress of the disease, which gave me the opportunity to become thoroughly acquainted with the principles of the late Doctor Pelgas; and which I have laid down in this method of the curative art—an art which is founded upon nature and in perfect harmony with its wants.

I hope that the opinion of a sickly physician will be of some weight in the scale of systematic discoveries. Happy would I be, if it can contribute in any degree, to fix the opinions of men, who in general act according to circumstances, and to enlighten those of a contrary one. By drawing aside the veil of error, I have seen, as any body else may see, but I have felt more than any one. No sooner was I married than my wife was told, she would soon be a widow. She was not born with a better constitution than mine. At her birth she vomited black bile, and was deformed for a long time. The good Pelgas, her father, by using his curative means overcame every attack of diseases, and by incessantly helping nature in her resources, destroyed in her every defect of conformation: and it is only by following strictly this method that she preserved her existence to the age of fifty—a term a great deal too short for him who shall mourn her loss every hour of his life.

The good Pelgas at the age of forty, was afflicted with the asthma and dropsy. How did he overcome those two cruel diseases? He did for himself what he advised others to do. He never deviated from the principles he had laid down, according to his discovery.

and he lengthened his life to the age of seventy-two. Strictly following the rules he prescribed to his patients, he struggled during five years against decrepitude; and we must observe that he was deprived of a very important resource of nature, for he never could expectorate; that is, he never could spit, vomit, nor eject by the nose, though he did every thing in his power to obtain it. Such an invincible obstacle to the freeing of his lungs, has no doubt prevented him from prolonging his existence to a later period.

It was my fate to lose my wife as I had lost her father, without being able, at the moment of eternal separation, to assist them, and even to offer them some consolations. In giving a detail of so painful an event, some of my observations may suggest the idea of being more cautious in similar circumstances.

In April, 1822, at the pressing invitations of my former patients of the country of Caux, the eldest I may say in the use of the curative medicine, I started for that beautiful part of France. I visited successively the towns of St. Germain, Mantz, Vernon, Louviers, Elbœuf, Rouen, Yvetot, Colbec, Havre, Fecamp, Dieppe, and all the towns and villages on my way. I was every where received with open arms, and I confess with more thanks than I wished. But my enjoyments were of short duration. A letter from my son-in-law Cottin reached me on my arrival at Dieppe, by which he informed me that my wife was very ill, and that all attempts to obtain evacuations were unsuccessful. I immediately started to return and the next morning I was at home. But what a painful sensation! Death had already grasped its victim, and the inexorable tomb concealed forever from my sight the object of so many regrets. My questions were incessant. I was told that the curative means had been properly employed, with all their auxiliaries, but to no purpose; that, insensible to the approach of death, she had not even manifested the least sensation of pain. For that heavenly favor, God has and will forever receive my humble thanks. May my tardy reflections be of some service. If I had been present at the beginning of her sickness, I would have been made acquainted with its first symptoms, and by timely helping nature in her operations, I would then, in all probability, have found her favorable. While absent, her daily occupations, the idea of trusting the care of her weak health to me alone, her expectation of my prompt return, made her neglect her situation too long, till she arrived at that stage of the disease where nature is overcome and can do no more for the patient. Such are my painful regrets!

Let us now speak of my daughter, the present wife of Mr. Cottin. She was born with the suppuration settled in one eye—threatened with suffocation or difficulty of breathing, and in such a state that no one present entertained the least hope of her surviving. When sixteen months old, she had the small pox, with putrid fever. Her life was again despaired of. Afterwards her eyes were frequently the seat of inflammatory and other diseases; webs and convulsions of those parts, which produced rotary motions, followed by reiterated

shaking of the head. Besides, she had several glandulous swellings, a scorbutic fluxion in the mouth, upon the gums and the lips. In short, diseases succeeded each other with such a rapidity, that her situation might rather be called a permanent state of disease, which would inevitably have destroyed her existence, but for the positive resolution on my part, to combat it to the last.

The means of our method were employed with as much vigor as perseverance, from our firm conviction, and the experience acquired in our practice and supported with every thing our paternal love could inspire. Well convinced that unnatural death is always the result of the fatal consequences of the disease, and that a due application of the evacuating treatment analogous to its cause, can in no possible way, be detrimental to the patient, our endeavours were happily crowned with success.

Purgation was administered to her the next day after she was born. It was repeated so often that we are really afraid not to be credited, still we do affirm that, up to her tenth year, the child had taken the doses in the proportion of at least one fourth part of the time of her existence, which is about one thousand doses, either vomit-purgatives, or purgatives. From ten to twelve, her constitution being sensibly ameliorated, she took the evacuants in the proportion of one sixth. From twelve to fourteen, in the proportion of about one tenth; and decreasing successively till she reached her seventeenth year, when she began to enjoy health.

We will here observe, and it will lead us to a few remarks, that the complete insensibility of her system, was accidentally the cause of her taking such a number of doses. The depuration of her humours was greatly delayed by the ineffectual operation of the doses, which did not act upon her one fourth part of what the same doses would have acted upon other individuals of her age. It was a convincing proof of the intensity of the disease, and that nothing but a constant and efficacious assistance could have saved her life. Besides, the volume of the doses was such that, though yet a child, (and children are generally easy to move,) they would have been sufficient for a strong and robust man; still they had but little or no effect upon her. It would then be erroneous to think that the doses must always be proportioned to the age or strength of the patient. On the contrary, it is evident, that we must be regulated, as to their degree of activity, by the internal sensibility of the body, in order to obtain the number of evacuations required by this method, and necessary to cure those patients who are insensible to the action of small doses.

CHAPTER X.

CURATIVE MEANS UNKNOWN.

MEN who have acknowledged the truth of the principle which is the foundation of this method, have refused to admit that it contains

a discovery. They allege that it is impossible that physicians, and particularly the most celebrated anatomists, should not have seen the cause of diseases, such as we explain it, and such as it really exists. They pretend that the ordinary method differs from ours, only in the manner of evacuating that cause of all infirmities. Some physicians, say they, see that cause in the blood; they use the means to extract it. Some expect to evacuate it by sweats and transpiration: they proceed according to such an opinion; others by watery dejections, by means of diuretics and aperients; others, again, by blistering, cauterization, setons, cupping, and other external means.

Does not such a contradiction among authors, plainly show, that the discovery of the cause of diseases belongs only to Dr. Pelgas, and to his successor, who has unfolded and proved it by all his practical facts. Do not methodical practitioners seem to say to any one who will listen, that they leave to nature the care of curing herself? Would not the man deserve some thanks, who should have found a surer and shorter road than the usual one, to arrive at a country already known? Who can deny this method the merit of showing the country, and the true road leading more directly to it. Its means of support are clearness, experiments in the sight of all. Numerous successes well authenticated, and identified in both hemispheres, and which will sooner or later become known to every one, and in diseases considered as incurable, will sufficiently prove, that the treatment in the first instance was not in harmony with the wants of nature. They certainly must plainly show, also, that those who have directed those treatments did not know the shortest and surest road, that is to say, they were ignorant of the sole, the true cause of diseases, of the resources of purgation, which they may learn in this work.

What is, in fact, the common practice? Treatments founded upon an uncertain basis—a servile imitation of precedents. Is it, then, astonishing, that we should go astray when our guide is not safe? When the cause of diseases is well known, its principle well understood—when the mind can perfectly well account for the cause which produces pains, there can be no hesitation, no deviation in the treatment. The road we indicate is straight. It is the surest, the only one to arrive at a cure, *and would prove* more satisfactory for men who act in good faith, than it would be to make it doubtful, and discuss whether it is a discovery or not. What is the principal wish of a patient, in sending for a doctor? Is it not, to be cured? Why not answer his wishes by adopting a method, crowned with numberless, and most unexpected success.

Dr. Pelgas could not treat this subject without showing several medicaments to be insufficient, which are commonly employed in the treatment of diseases. Fortified by the acquirements of a long practice, of a succession of happy experiments, he has thought it his duty to show openly and publicly, the insufficiency and uselessness of the means adopted by common practice. He has done more: he has stamped with the mark of reprobation, those practices which, besides

their insufficiency, are hurtful to the health, and endanger the lives of the patients.

In adding his acquirements to the medical science, he paid, nevertheless, a tribute of respect to the memory of those great men to whom the art owes the discovery of so many useful things.

I am proud to have adopted his principles, to have unfolded his method, and after his example, I shall always be the first to acknowledge, with due regard, the enlightened zeal, the sagacity, and the eminent qualities, which characterize a great number of physicians, my contemporaries.

But how many obstacles have we not to surmount? how many prejudices to lay aside? how many wounded interests, so difficult to sacrifice? Any method, which destroys the vain scaffolding of systematic notions, must, for a long time, find opposition. If the class of patients do not derive more benefit from ours, it is due to ignorance, obstinacy and wickedness, which represent it as surrounded by as many obstacles to be overcome, as are the most inveterate diseases.

When it was first made public, an incalculable number of contrary opinions united against it. Now its successes have conquered numerous friends, but have raised enraged enemies, whose humbled self love cannot acknowledge a defeat. Even the weakest of them, in contempt of reason, employ against it means so absurd and even so indelicate, that we cannot take notice of them.

So long as the true principles which are the fundamental basis of the curative medicine, will not be generally acknowledged, how many unjust assertions will be directed against it? and how many evils will burthen poor suffering humanity so long as absurd practices will be tolerated?

If a person frankly asserts the possibility of obtaining a prompt cure, how many will contest it, because they are not accustomed to such language, which seems to be in direct opposition to received notions. It is difficult to conceive, that by following this method, strong diseases may be avoided. The public cannot believe, also, that a treatment of a few days is sufficient for the cure of a great number of affections, because he sees every day that in most cases, it is only after months, and even years, that a relief or the slightest amelioration in health is obtained. Is a patient promptly cured by this method? Error or bad faith contests the fact, because it is not probable according to the treatment: it could not be characterised as a disease; it was at most a slight indisposition. Vile jealousy will try to prove in conclusion, that a few doses of purgatives cannot destroy a disease. We will plainly tell them, that it is so, and will always be so, because, this method directs the purgation against the sole, the true cause of all diseases. Truth will triumph, if those who stand witnesses of its happy and salutary effects, surmounting their pusillanimity, will proclaim them publicly, in spite of the displeasure of others, and as a duty they owe to the relief of their suffering fellow citizens.

To this day public opinion has taken a false direction in regard to

physicians and diseases. If a patient has been sick a long time—if his life has been in danger, and if after a tedious and fearful state of suffering, nature is favorable to him, people are led, by false impressions, to believe that the physician has had the greatest difficulty to overcome. Three or four visits a day during the whole time, adds a considerable importance to the case, and is often the foundation of a high reputation. The reflecting man, he who has opened his eyes to the light of truth, will, on the contrary, perceive that if the disease has been of so long a duration, it is plainly because the treatment has been insufficient to expulse, in the beginning, its efficient cause.

Let us ask those patients who are said to be cured of such diseases, how they find themselves after their treatment? Will they not answer that they are merely alive, without recovering their primitive strength and vigour—that the only difference in their situation is the substitution of an imperfect state of health for a state of positive sickness? We will show them the reason of it in the want of evacuation of their humours. We will tell them that the source of their disease still exists in their intestines. They may then understand that their intended or imperfect cure is only the result of the dispersion, or of the momentary neutralization of the emanations of that source, and that both the source and its emanations constitute together the only cause of diseases, (see chapter fourth.) But will this truth prevail over the advice of men who, in good faith, and in the presence of numerous successful facts, cannot abandon an erroneous practice?

This method is the medicine of the people.

There is a class of men, who, to become their own doctor, only want to be made acquainted with the principle on which this method is founded. That class is the most numerous and the most useful in society. How many, in that class, have already received the benefits of its application? Supported by sound reasoning, they have acknowledged the cause of diseases, such as it exists in nature, and they will never forget it. Strongly attached to this principle, they have conceived that there is but one way, and one means, of preventing long diseases, and to cure them when they already exist. The picture of health, and the orders of treatment, laid down in chapter twentieth, have been their guide and regulator.

But there is another class of society, who will probably never know this work. Disregarding any thing simple, they will not find it scientific enough for their high conceptions, which it has been the particular object of the author to avoid. That class is composed of people of fashion, or of fortune, who would take it as a derogation of fine manners and bon ton, if they have not a titled doctor, to save them even the trouble of thinking and reflecting upon the situation of their health, or the preservation of their life. Vain hope! With scientific words it is easy, we know, to dazzle what is commonly called the high world. Prejudices of education and of society do the rest. The mind being deceived, how can they believe that one may be

his own doctor, with the assistance of a method so simple in its exposition, that the meanest clown can understand it. Since it consists only in comparing the principle with public and incontestible facts; how can they conceive that even common people could cure themselves, when great men, or men pretending to be so, cannot avoid death? It is for many a very difficult thing to believe. Simplicity is suspected, while admired difficulties are prejudicial to patients.

May it be said, without pretending to offend the doctors, that they use too great a reserve; when near a patient, they have to make him know and understand the cause of his disease, or the reasons why he is afflicted by pains and sufferings. As comforters of suffering humanity, the affected nicety of politeness and urbanity, is always upon their lips, and it would be below their character to say to a patient of high standing in society, that his body contains a mass of corruption, which it is necessary to evacuate, in order to be cured. Such expressions would offend the ears and self love of those great personages, and will not be the least obstacle to the triumph of truth among them. By that natural propensity of the human mind to prefer what is fine to what is good, agreeable things to useful ones, it is to be feared that for a long time to come, palliatives will be preferred to curative remedies. Then death, surrounded by the whole medical apparatus, by the show of scientific exposition of its pretended causes, will be more genteel than solid health, recovered by means, simple, natural, or founded upon sound reasoning and supported by facts, proved by evidence. Some of those people would rather die than take a certain number of purgative potions, which would cure them in a short space of time. They are fond of show: they will prefer to the only means which can possibly cure them, a doctoral ordinance, prescribing with great demonstrations of combination, science, and meditation, a complicated regimen, as to food, exercise, &c.

Is it not more fashionable and genteel, to take a ride on horseback, or an airing in a handsome carriage, waiting until kind nature may be pleased to deliver us of the cause of our sufferings, than to walk peaceably to a wardrobe, to get rid of that putridity which lengthens diseases, and kills so many patients?

Thus it is that so many victims of ignorance, error, and prejudice sink prematurely, or are condemned to pass the rest of their lives, tormented with sufferings, which might have been easily destroyed. But no! the disease is only palliated; the mind is kept up by a variety of agreeable sensations; every thing is done, except the main one, which is not even thought of; the disease follows its own course, increases, and the patient dies. Reader. reflect.

CHAPTER XI.

DENOMINATION OF DISEASES.

It was useful to give a particular name to the different ways in which the disease attacks the health and life of man. But it has been supposed that there could be diseases distinct as to their internal cause. Particular names were consequently given them, which are really enough to bewilder the mind of most men, on such an important point. From that moment the field of conjecture has been so much enlarged, that the curious who survey it, can find no guide, nor any fixed point to stop at.

The seat of suffering is always mentioned; but nobody explains the nature of the thing which takes place. If the cause of the disease has been understood by the explanations in chapter first, it becomes evident that the humours, when depraved, degenerated, corrupted or putrified, (all synonymous words,) produce a serosity which infiltrates itself in the blood. As it is known that the blood circulates through every part of the system, it must then be acknowledged that every part of the system may be the seat of disease; since the blood may deposit any where, in the circulation, that fluid part of the humours, which is heterogeneous to its nature. The amateurs of the vocabularies of diseases may indeed increase them without end; for, the human body may be distributed into an incalculable number of parts, by as many subdivisions, then the matter will be more perplexed, and in the eyes of many more scientific.

But it matters not, for the cure of a patient, whether the pain has its seat in the first or second phalanx of his fingers? Will he be sooner delivered of a pain in the head, which is called megrim or head-ache, than of the pain felt in his limbs, called rheumatism, gout, or hip gout? What assistance is it to his cure that the gland parotis, or the gland inguinal be choked up; whether a gland is conglobated, or conglomerated; whether the liver is also choked up, or the spleen tuberculated? Will he be cured sooner if his fever is tertian or quartan? Every kind of disease, as specified in the medical methods, helps in no way the cure of patients; we have too many proofs of it every day to believe in it any longer. Such a theory is prejudicial, inasmuch as it diverts the mind from the main object, and puts the health or life of the patient in jeopardy; and to what danger is he not exposed, when the means adapted to each kind of disease without any regard to their natural cause, weakens the mover of life: such are bleeding, leeches, diet, &c.

But it is all important for the recovery of health, and for the prolongation of existence, to know well the matter which has settled, the source which has produced it, the degree of intensity of its state of corruption; and to admit, without restriction, the sure means of delivering the patient from its awful consequences, without endangering the principle of life.

It must be acknowledged from what we have said in the first chapter, in regard to the existence of all created beings, in regard to the cessation of life, and from the organized reproduction of each species, such is the order of nature, that the sound part, which is the mover of life, and the corruptible part, which is the agent of death, are constantly opposed to each other. They are so near that they act, ostensibly, more or less, one against the other, and though well contested and bravely defended by the mover of life, victory is at last won by the agent of death. For no one is eternal; but the natural instinct of man imposes upon him, to defend his existence against a premature death. It is the wish of nature, and the Creator seems to have been pleased to multiply before him the proper means for it. Man only wants a strong determination. He shall find in the different productions of the earth, even among those he often tramples under his feet, all that is necessary to help him in the desire of lengthening his days. But first of all, he must make use of his reason, know the cause of his disease, and then look for the remedy.

Sthenic and Asthenic Diseases.

Will the voice of nature be favorably heard by those men who seem determined never to understand the cause of their diseases, and who prevent the propagation of truth. To them causes must be represented in soft or dignified words; for example, they will not be displeased to hear their physician say, Your sickness is sthenic (produced by too much vigour); or is asthenic—(the result of weakness.)

After all, it is doubly consoling, for the one, dying of a sthenic disease, will be a vigorous dead; or else it would not be true that death is the result of the incessant progress of the disease, and the consequence of the total weakening. For the asthenic one, flatter him that by a happy revolution in his system, his disease will be changed into a sthenic one, then he will await death with more security; for, it is customary, even fashionable, not to observe that the weakness is derived from the material cause of the disease—that very cause which annihilates the strength of the patient, because it has not been expulsed in the beginning of the disease—that very cause which kills, because it was not evacuated before it acquired the proper degree of putrefaction.

It is doubtful whether those patients would not be irritated rather than convinced, if some body would explain the truth to them and say to one, the asthenic disease has no other cause but the mass of corrupted humours, which must be evacuated. To the other, the sthenic disease has its internal cause in the humours strongly depraved or putrefied. In that situation, they have produced a serosity extremely acrimonious and burning. By its effects it causes the most acute pains, the highest fevers, the most characterised inflammation, the strongest irritation, and all such disorders, and is then wrongly

attributed by the learned, to an excess of vigour in the individual attacked by the disease, which they have been pleased to call sthenic. It is difficult to believe that such patients will soon become converted, but we know full well that, to admit and believe such novelties, and the assertions of their authors, a man must be endowed with a sthenic mind.

CHAPTER XII.

DISEASES OF THE CHEST.

Verminous Affections.

Worms are formed in the mass of the humours which settle in the stomach and the intestines, because those matters have acquired, by their degeneration, a strong slimy nature proper to the concretion of those insects. It is erroneous to attribute the affections to the presence only of those insects. Those matters are always the cause of their formation, and of that kind of disease. Divers names have been given to them. They are called, round worm, maw worm, long thread worm, flat worm, intestinal tape worm or *tœnia*, &c. &c. They exist under different forms; some times they knit together, and go out in balls; oftener they are divided and go out one after the other. When they ascend through the intestinal canal, they may be ejected by the mouth and even the nose. In such a case, the patient is in greater danger, for it is an evident proof that his system is strongly encumbered by the corruption and its vermin. Those two affections when united, may cause instant death, or a short disease ending by inevitable death.

As to the tape worm or solitary worm, it has probably received that appellation from being almost always found alone. It is very long. Some have been seen measuring sixty and even eighty feet.—It is flat, jagged from one end to the other; it has, perhaps, never been ejected entire. It goes out commonly by pieces.

Those who have worms have generally a dull complexion, the circumference of their eyes is usually black; they are pale and debilitated; they are subject to head aches, heaviness, slumbering, palpitations, weariness and other affections. Children are more subject to small and middle sized worms. The *tœnia* is particularly found in grown people. It would be but an imperfect assistance rendered to a patient, to evacuate the worms by using vermifuges only. This practice is even often dangerous: for, by breaking the mass which contains them, and in which they have been formed, they may scatter themselves in the folds of the intestines, pierce their tunics, and cause the most fatal accidents.

It requires but a common understanding to conceive well the cause of the formation of worms. A simple and natural comparison, plainly shows us the first principles of their formation. Every one knows

that they are not to be found in fresh meat, and that, on the contrary, they are engendered in spoiled meat. It is, then, evident that they cannot be engendered in the body of a person, whose humours are sound, but in corrupted humours, no matter where such humours have settled.

How different, then, will be the practice! If it can be acknowledged that the degenerated humours, which always accompany the worms and feed them, weaken the health, prevent the growth of the individual, spoil the constitution, and are an impediment to the unfolding of his faculties; purgation will then be used in proportion to the want. By that means children would be highly benefitted, whether it is considered as helping the unfolding of their physical faculties, or whether the object be the preservation of life.

The first order of treatment is applicable in this case, and if thought necessary, the 4th, that affection being generally produced by a chronical depravation of the humours.

The vom-purgative is necessary against the plenitude of the stomach, and particularly, if the patient has ejected worms by the upper channel. The purgative expulses not only the worms, but also the matters in which they have been formed, and those upon which they feed. Besides, it has the property of evacuating every substance which might favor a new formation of worms by regenerating the mass of the humours.

Convulsions—Nervous Affections.

If the cause of diseases was acknowledged, so many people would not say every day, that convulsions, particularly in children, are occasioned by worms. The part of the body where those insects repose, is certainly too far from the origin of the nerves to cause those affections. It is proved by anatomical inspection; and seldom have worms been found in the body of those who died of convulsions. Infants, adults, and aged people, are liable to convulsions and other nervous affections. It is a kind of disease like any other.

The fluxion which emanates from corrupted humour, whether those matters have engendered worms or not, is, by its nature and the seat it occupies in the body, the sole and true cause of convulsions.

Whatever may be their denomination and character, they always take place, when the blood having carried the fluxion up to the brain, that fluxion expands itself upon the nerves, and contracts them, by its strong acrimony. If that serosity has become corrosive in the highest degree, it may stop the course of the spirits, and even bring instant death.

How ridiculous to make the patients believe that it is their nerves which cause their sufferings; we do not deny that the nerves are a part of the solids, and, consequently, subject to the action of the fluids or humours. Are they not exposed to that action, in common with the other fleshy parts? Can it be said, (which would be the

same,) that the arm or leg affected by pains, is the cause of those pains? Do we not hear every day that teeth produce pain, and must be extracted. If such a quality given to nerves prevail for a long time, it is difficult to foresee when its fatal consequences will end.

Purgation makes no exception, and if not applied too late it relieves the nerves, as well as any other part of the system. The application of the 2d order of treatment may be sufficient, if the affection is recent; but if chronical, it is necessary to follow the 4th order, as indispensable in such a case. It will also be surer, and more expeditious, to begin the treatment by a dose of vomipurgative, in the morning, and twelve hours after, to take a dose of purgative, because that affection often partakes of the cases enumerated in the third order.

This explanation is sufficient to show how to cure any nervous affections, commonly called nervous attacks. They will not resist the effects of the purgatives, properly reiterated, if the affection has not become too inveterate by long standing, or if the patient is not too old; for, being then incurable, it would only tend to increase the irritation of the nerves. In that case, it is a disease which, in common with the other incurable ones, belongs to the domain of palliative treatments.

If the patient offers yet some resources, he will rid himself of that affection, by strictly following the fourth order of treatment.

If a strong nervous commotion should happen in the course of the treatment, it may be put off for a few days, and begun again, as then the fluxion and the humours in general, will be better disposed for evacuation.

Those affections become incurable, because too much confidence has been placed in the use of calmants of every kind, and because, in the beginning, their material cause has not been evacuated.

Fevers.

Fever, whether it exists as a principal affection, (as the intermittent,) or whether it happens, or is complicated with any other affection, is always the disordered motion of the blood, produced by the humoural serosity, which, by hardening the valves of the vessels and compressing their surface, slackens the course of the fluids till they become choked up. It then produces cold, ague, and other pains.

We will not mention the symptomatic fever, because it is the symptom of an organic disease, and can cease only when the main complaint is removed.

One disorder often takes the place of another. It is in the nature of the blood to make constant efforts against any obstacle in the way of its circulation, as being the sole and pure principle of circulation. It is so true that, after its course has been lessened, it forcibly commences an accelerated one. It then circulates with a rapidity and impetuosity relative to the impulsion, which the serosity mixed with it, gives to its circulation, according to the greater or less acidity, or

burning heat of that fluxion. The heat is still increased by the friction of the globules, or particles which compose the mass of the fluids. Then it is, that the fluxion produces an excessive heat through the whole system, a great thirst, pains in the head, kidneys and limbs. At last, when the fermentation and the two extraordinary motions cease, the natural motion, in intermittent fevers, is re-established, the pain, the excessive heat subsides, the spell ends, and the patient often believes that it will be the last, till a subsequent one happens, as is the case in double tertian and double quartan fevers.

The more the humours are corrupted, the more the spell of fever is strong, lengthy and frequent.

If the blood carries the serosity to the brain, it may produce delirium, or inflammatory fever.

If the humours are putrefied, they produce putrid fever. It is called spotted, when brownish or black pimples appear on the skin. These two cases are always the signs of imminent danger.

Any fever which leaves an interval between its spells, is called intermittent; when, on the contrary, there is no intermission, it is called continued.

The fever whose paroxysms return every day, is called quotidian; when they return every two days, it is called tertian; when every three days, it is called quartan; and when in tertian and quartan fevers, two distinct and separate paroxysms take place in the same day, it is then called double tertian and double quartan.

There are fevers peculiar to some countries, which are called endemics; there are also some which are epidemic, and contagious. Such are the yellow, the red and other fevers, which, though not denominated here, are comprehended in the same common treatment which we will now mention. Febrifuges in general, and Peruvian bark particularly, which is a specific yet admired by many, though its bad effects are often seen, may dissolve the corrupted humours, and, if you please, give a free course to their circulation, and even be a tonic. That dissolution, some times followed by a resolution, often stops or cuts the fever: but the blood, which remains overcharged with those matters, with the fluxion and even with the remedy itself—which being foreign to its nature, is noxious—reunites and deposits them in some cavities. Then happen pectoral affections, obstructions in the viscera, dropsy, and all other debilitating affections, which throw the patient into marasmus and consumption, and lead him to his tomb, after long and cruel sufferings. Such accidents are too common to be contested.

The intermittent fever, taken at its first or second paroxysm, and if the patient was healthy before, may be cured by following the 1st order of treatment. If the patient has had a certain number of spells, the 2d must be followed: and if he was already sick before he took the fever, or had it for forty days, then the 4th order of treatment is requisite.

It is almost always necessary to begin the treatment of fever by the vomipurgative; and after some doses of purgatives, if obstructions or pains are felt in the upper system, it must be repeated; but if not the cure is soon obtained by the purgative only.

Generally speaking, it is immaterial whether the vomipurgative be taken in the beginning of the fever, or while it lasts; but as to the purgative, observation has shown us, that it is better, in the intermittent fever, to take it several hours before it begins, or wait till it is subsiding. By that precaution, the effects of the dose do not take place while the fever is very high, and some pains are avoided; but when the fever is continued, there is no time to choose for the taking of the doses; for, by waiting for the cessation of the fever, the patient may sooner meet death than a happy change in his situation.

Every time that, in the beginning of a fever, whatever be its name or nature, there are signs of malignity, inflammation, delirium, and other characteristics of a violent affection; or if in a time of epidemic or contagion in the country, the 3d order of treatment must be immediately followed.

The vomipurgative, alternately with the purgative, will be taken till the brain is freed, then the purgative may be used alone, according to the order of treatment thought the most applicable to the situation of the patient, till the cure is obtained.

If the practice which we indicate against fever, or fevers in general, was generally adopted, the heart of the sensible observer would not be grieved by the sight of so many thousands of unfortunate patients, victims, some of contagious fevers, others of long and obstinate fevers, lasting years after years and terminating in death. What evils, what sufferings, how many premature deaths would be avoided, even easily, for there is no disease, commonly more easy to cure, by following this method, than fever when attacked in time.

Dropsy.

Dropsy is a disease to which nearly as many fall victims, as there are people afflicted by it. Whatever be its kind, species, denomination, or the seat it occupies, it often begins by a periodical or continual swelling of the feet or other parts of the body.

That disease, whose characteristics are an overflowing of water in any part of the body, is, generally speaking, the result of a primitive disease, which has been cured according to the common practice, without having evacuated its material cause. Such as fevers when cut by means of strong febrifuges, the itch or other irruptions when palliated; a healed wound, the source of which has not been drained; in a word, all diseases whose material cause may have been neutralized but for a while, and not evacuated.

The loss of blood, particularly if it has happened often and abundantly, either by bleeding, leeches, or other means; by hæmorrhages at the nose, or immoderate menses in women; all such accidents, are

as many occasional causes of dropsy, because the diminution of the volume of the blood, destroys the tonic action of the vessels, and the vacuum favors the infiltration of the humoural fluids which takes the place of the blood.

The means commonly employed against dropsy, are aperitive, diuretic and sudorific drinks, with a view to obtain abundant waters by the proper channel, (they drink two quarts and give away one pint,) and when patients become excessively swoln, tapping is resorted to. A great deal of water is extracted by that operation, but the next day they are in the same situation, and tapping takes place again. The result is too well known.

This disease would always be avoided, and would be very scarce, if curative means were employed in the original diseases which produce it. It would often be cured, if instead of those abundant drinks, which remain in the system, proper purgation was employed to evacuate abundantly the water, together with the corrupted humours.

There are yet many patients who might be cured, among those who have had full confidence in the useless means we condemn; the success depends on the age of the patient, on the greater or lesser progress of the disease, and on their perseverance in the evacuative treatment.

The order of treatment applicable in this case is the 4th. If the dropsy is in the stomach or any part of the upper system, the vomipurgative must be taken alternately with the purgative. When there is only occasional plenitude of the stomach, the vomipurgative is only necessary when that plenitude takes place.

If the dropsy is in the intestines, the legs, the feet, the thighs and other lower parts, the purgative alone is employed; but it must be given, as much as possible in large doses, to obtain a great number of abundant evacuations, such as this disease indicates, and in order to obtain a radical cure.

Pulmonary Complaints.

The diseases of the breast are, all the affections felt in the capacity of the thorax: they are generally thought to be mortal.

Error and prejudices are often the greatest enemies of those attacked with such affections. According to the common theory, they have received different names; but as the vocabulary has nothing to do with the cure of either, since they may be all destroyed in the same way by following the same reasoning, and by taking them in due time, we will cite here only some of the symptoms by which they may be known.

Their more ordinary symptoms are known by the following characteristics: plenitude of the upper channel, oppression, hoarseness, retching, vomiting, a burning heat through the whole system, ardent thirst or frequent dryness of the mouth, cough, spitting of blood or matters, pains in the head, between the shoulders, along the back

bone, on the sternum, in the lateral parts, in the lombary region—often agues, fevers more or less strong and becoming slow and undermining, costiveness or looseness, &c. &c. In those affections the patient is often compelled to sit in bed with his head and breast raised on the pillow. The want of such a position indicates that the breast is filling up. When there is expansion on one side of the thorax, the patient cannot lie on the opposite side, owing to the painful weight of the matter upon the mediastinum. If the expansion is on both sides, the patient cannot lie upon either, and is then compelled to lie on his back, with his head and breast very high.

These diseases must be frequent. In fact they are so, and their common treatment is by no means sufficient to cure them. It is because in all the diseases the human species is subject to, and which befall at any age and at any period of existence, the body not being freed from their efficient cause, the fluid part of the corrupted humours passes progressively into the circulation. Then the blood is forced to deposit it in order to preserve its motion. That matter, together with the glairous part, which is nealed and adheres to the surface of the visceras, and the part of the humoural fluid which stagnates in the intestines, form the whole cause of all the symptoms and accidents, which are the consequence of pulmonary affections. The hollowed structure of the breast, also favors that expansion. The laws of the circulation of the humours, are the same with the general laws of nature. So a stream, rolling with its water heterogeneous matters, will deposit them in the hollow parts, and recesses of its bed. The name of those affections is derived from the place, (the breast,) where the blood discharges the superabundance of the humoural fluids, (save the subdivisions of that settling upon a viscera or membrane, in preference to another;) but whatever might be the name, it is not so important to know it, as it is urgent to relieve the patient, when it can be effected without wasting time about proper denominations, and guessing at all the affected parts.

We have said that error and prejudice are the worst enemies of patients. A great efficacy is attributed to turnip, chicken and lights of veal broth. Large books and brilliant dissertations have been written upon the properties of the hydragogue powders, syrup of gourds, and other expectorants; of cows', she asses', and she goats' milk; the plasters, cautery, and setons, have not been forgotten, but where is the man of sense who will not perceive that each and every one of these remedies, are physically inefficient to operate the expulsion of the corrupted matters which the blood has deposited and collected in the capacity of the breast, and that they must be considered only as palliatives. They cannot have other qualities than to lead the patient more gently to his tomb.

The corrupted matters which fill up the whole system, will at last, (and often times the effect is prompt,) reach the visceras, spoil the intestines, consume the membranes, harden and contort the vessels, and in general, destroy every principle that constitutes existence.

Pulmony, besides, has been divided into different degrees, but not

what assistance is that division to a patient? The most efficacious thing, particularly in the beginning of that disease, is a sound reasoning: the only sure remedy is the curative means we indicate in preference to palliatives.

Recent affections of the breast must be attended according to the second order of treatment. The third must be followed in case of urgency. When chronic, or the consequences of a former disease, whose cause has not been evacuated, the fourth order of treatment must then be followed.

They are either recent or chronic, and in the category of affections of upper ways, mentioned in the abridgment of this method, chapter twentieth.

Pleurisy or Pneumony.

Pleurisy is another affection of the lungs, or upper ways, which will be always dangerous and even mortal as long as it will be believed that the blood may cause inflammation, and pains in the side; and as long as the use of the lancet or leeches will be persevered in. There are two kinds of pleurisies, the true and the false. The symptoms of the true pleurisy, are, the inflammation of the pleura, cough, spitting of blood, burning fever, and pains in the side. The symptoms of the false pleurisy are the same as in the true one, but in a lesser degree; and besides, when the inflammation and pains exist only in the intercostal-muscles of the breast.

The ordinary treatment of these two affections, consists, more or less, in reiterated bleedings, the applications of leeches, in order to vary the effusion of blood, (as if one was less deadly than the other;) divers fomentations are made on the sides, plasters of different kinds are applied; even blisters, which certainly will rather tend to settle the cause of the pain, than to evacuate it: for it cannot be denied that if they displace the pain, they cannot expulse its source. The patient drinks copiously of emollients and diuretics; uses expectoratives and sudorifics: and if he recovers from the injury, which his life has sustained from the effusion of blood; it is to spend it, for the most part, in a languid state.

A disease so frequent, and so dangerous, will never be attacked with success, so long as the mind will not be penetrated with the principle, that it is produced by the burning heat of the serosity: That every one will not be convinced that a part of that fluxion infiltrated in the vessels, is the cause of the symptomatic fever which accompanies that disease, and that it is the settling of another part of that fluxion upon the membrane, called pleura, which produces the pain on the side. So long also, as it will not be seen, that it is the serosity which corrodes the pleura, which makes it adhere to the lungs, and which, by tearing and breaking the blood vessels in that part, produces the spitting and vomiting of blood, it never will be possible to explain, and still less to avoid, the cause of the ulceration, of the gangrene, and of the decay of the viscerae, which brings on the patient's death.

It is absolutely necessary to procure the evacuation of the corrupted matters, which are the only cause of that disease.

The treatment of the true pleurisy is, in the first period, according to the third order, and afterwards the second is sufficient. The false is often destroyed by the second only. The vomipurgative, when found necessary, must be taken alternately with the purgative, as indicated for all diseases of the upper ways.

Fluxion of the Lungs.

If a great difficulty of respiration, a cough with or without fever, a strong oppression, are added to the symptoms of the false pleurisy, then the disease takes the name of fluxion of the lungs.

The only difference between those two diseases, is, that the blood has settled the fluxion on a different place in one from what it has in the other.

Then the same means and order of treatment must be followed; that is, the second; but for fear of insufficiency, it is often better to give two doses the first day, beginning with the vomipurgative; which may be repeated when necessary. Then the purgative is reiterated till the cure is obtained.

Asthma.

The periodical or continued difficulty of respiration, characterises the asthma. That disease is caused by the serosity which the blood has settled upon the lungs. It hardens the bronchial arteries and straitens their capacity, which prevents them from re-pumping the air necessary for respiration.

If the patient has a plenitude of the lungs, which makes him cough and spit a good deal, the asthma is called humid; otherwise it is a dry asthma. Whatever may be its character, this disease is easy to cure when at its first period. It becomes incurable only, when of too long standing, or when the patient is too old to be delivered of it.

The asthma when recent and continued, requires the application of the second order of treatment, with the vomipurgative and purgative alternately. And in case of a violent attack, or of a great difficulty of respiration, the third order must be followed. The periodical or chronic asthma requires the application of the fourth order of treatment.

In this affection, as well as in many others, when incurable, if the patients are penetrated with the principles of this method, they will, by using purgation as often as they may feel the want of it, derive the great benefit of lessening their pains, shortening the attacks, and making them more rare.

Cold—Hoarseness—Cough.

These affections are produced by an accumulation of matters, more or less acrimonious, contained in the first ways. The sudden passage from hot to cold, or cold felt for some time, may be their occasional cause and characterise them.

Many persons are subject to catch cold in the breast or in the head. Such a disposition is always owing to the plenitude of the humoural fluid. Some times the plenitude is such in certain individuals, that the least change of temperature will diminish the insensible transpiration; then the plenitude of the vessels resulting from the re-percussion which the cold has produced, re-flows towards the cavities. Those persons stand in need of purging at different times, and even pretty often, and in succession.

The acrimony of those matters in settling upon the bronchias of the lungs, excites the cough; upon the wind pipe it produces hoarseness.

This affection may lead to a loss of voice; because the fluxion settling upon the recurrent nerves, which are the organs of the voice, will prevent the sound and vibration which they are susceptible of producing, when not affected.

The plenitude flowing towards the brain, produces the cold in the head; the nasal canal becomes its emunctory. The partitions of the nose and the pituitary membranes, are often affected by it: then it produces a stoppage in the head, and more or less repeated sneezing.—Some times the matter which runs out has acrimony enough to cause a sort of erosion at the nose and superior lip. The heat of the humoural serosity neals a portion of the phlegm, which the breast expectorates by spittle, of a viscous matter. It is certain that when the breast and the head can be delivered of that super-abundance, by an easy natural evacuation, the affection often goes off as it came, except that the cause or the humoural disposition, which can favor its frequent reproduction, be of such a nature as to give it a more serious character.

From our experience and observations, we have no doubt, but that in order to cure those different affections, even the loss of voice, it is always useful to evacuate the humours with the vomit-purgative and purgative alternately, as it is indicated in the four orders of treatment.

This practice is preferable to the means generally used to soften those matters. Such a system makes neglected colds, which too often degenerate into diseases of the lungs, which may lead the patient to his grave. Due notice ought to be taken of this advice, for many such cases justify it.

Catarrhs.

Catarrh, is a word which expresses a flowing down of humours upon any part of the body. The breast is a part the most exposed

to that affection. It is no doubt preferable to evacuate the matters and the fluxion which cause this affection, than to use calments, which never can cure it.

In case of suffocation, the third order of treatment must be followed; in the contrary case, the second order is sufficient; but in either case, the vomipurgative and purgative must alternately be given, till the oppression and the cough are destroyed or greatly decreased; then the purgative alone, as long as sufficient, is employed till the cure is obtained.

Vomiting—Irritation of the Stomach.

The humours, by their degeneration, are susceptible of becoming of a different nature; they become emetic when they occasion repeated vomitings. It is because they act, almost as such, that they contract the stomach and provoke the repulsive motion. The common remedy is what is generally called anti-emetic; but even admitting that they neutralize them, the system remains no less affected by noxious matters, and the patient soon falls into another kind of complaint or suffering.

Degenerated matters often acquire in the stomach an acrimonious principle, which it is urgent to evacuate, for otherwise it becomes the source of all sorts of evils, by its expansion, through the lacteal veins, into the whole animal economy. The existence of that principle cannot be doubted in those who cannot keep any food in their stomach, who cannot bear wine even mixed with water, though it is their habitual drink, or when the milk curdles in their stomach.

By these considerations, evacuations must be obtained by the vomipurgative and purgative alternately, till relief is apparent; then the cure is performed by the purgative alone, and according to the order of treatment required by the recent or chronical state of the disease.

Pituite, or plenitude of the Stomach.

We speak of a humoral plenitude, which affects a great many people, and which they designate by the same name we give it. Its effects generally take place in rising from bed, and produce an expectoration, more or less painful. It scarcely ever fails to produce serious, even fatal consequences.

They may indubitably be avoided by evacuating that plenitude of degenerated humours, in following the order of treatment applicable to its degree of intensity and duration, and using, when requisite, the vomipurgative with the purgative.

Vomic.

The vomic, is a settling of matters, which forms itself in a kind of

bag, known under the name of Cyste. When it is full, an eruption takes place, and the patient vomits. This affection is always produced by the chronical degeneration of the humours.

The vomî-purgative alternately with the purgative, must be taken according to the fourth order of treatment; and the cure is certain in this case, as in all others, where the cause which produces all disorders in the human body, can be evacuated.

Empyem.

This affection is a purulent settling in the chest, which often succeeds the other symptoms of the diseases of that part of the body. It is always the result of a chronical disease, for having neglected to evacuate the corrupted humours, which have made the patient suffer long before the affection was characterised.

There is no doubt but that the effect will cease, if in due time the cause is attacked and destroyed; but the success is seldom certain.

The vomî-purgative alternately with the purgative, taken according to the fourth order of treatment, and to the third in the first periods, are applicable to this case.

Palpitations.

Palpitation is an extraordinary and irregular motion of the heart, or of the first ways of circulation. It participates of the nervous affection, and must be considered as such unless there is a lesion or aneurism on that organ. The serosity moistening the ventricles, or the texture of the heart, puts its contraction out of its natural and regular order. This affection being exactly the same with all other nervous complaints, is destroyed in the same way, if not too old or inveterate.

The blood must be purified by a purgation, taken according to the fourth order of treatment, if the second has proved insufficient.—The vomî-purgative is only necessary, when the plenitude of the stomach is evident.

Syncope, or Swoon.

These affections, to which certain persons are subject, are always indicated by a delicate state of health, and oftener a chronical affection, more or less complicated with the characteristic signs of another disease, produced by the same cause.

They will cure them by evacuating, according to the fourth order of treatment, the fluxion which is in the way of the natural course of the blood, and which, by its effects of compression upon the circulation, produces the total loss of the senses.

Hiccough.

The hiccough is a convulsive motion of the hind part of the mouth, extending from the œsophagus to the stomach. Some times it happens in consequence of the deglutition of food. In this case it soon subsides: but those who are subjected to it, have certainly some thing to do for their health; for they are scarcely without feeling some other affection.

They may hope to cure it, as well as the periodical hiccough, by reiterated evacuations, according to the fourth order of treatment, if the second has been insufficient. When the hiccough is symptomatic, it ceases only with the disease.

Indigestion.

When indigestion affects a person who has not eaten any thing different from his usual food, it is always produced by a portion of the glairs, or other corrupted humours, which adhere to the insides of the stomach, and prevent the digestive juices from penetrating the food in order to effect their digestion. Those subject to this affection, are certainly sick. They must seriously attend to the state of their health by following the second order of treatment, and even the fourth, till they have re-established the functions of the stomach.

But whatever may be the cause of the indigestion, it is certain that it is produced by the presence of an indigestive and noxious body.—The more it pains and is alarming, the less half measures must be resorted to. In order to prevent any bad consequences, it is better to procure the evacuation of that noxious body, than to use diluting drinks, which are generally given without success.

The treatment must be begun by a dose of vomipurgative, and continued by the purgative, till that part of the natural functions, which are the most important, are re-established.

Drawing of the Stomach.

Many persons feel a sort of pain, or aching in the stomach, so slight in its effects, that they take it for a want of food. But this idea cannot be maintained, when the pain re-appears after a good meal.—That affection is often appeased by taking some food immediately, because it blunts the acidulated and sharp nature of the serosity and of the corrupted matters contained in the stomach, and which exercise a noxious action in that viscera. This situation is incontestibly the result of the depravation, almost always chronic, of the humours.

Evacuants taken according to the third or fourth order of treatment, if necessary, will cure it; particularly, if, as in all other diseases, the treatment takes place before the disease has become incurable.

Excessive Hunger.

This affection may be felt before or after the above; it has the same cause, whose action is oftener periodical than continued. The fluxion, which acts upon the stomach as in the first, may also settle upon the lacteal veins, and disorganize them to such a degree, that they filtrate beyond measure. In this case there is more deperdition than in the state of health, and the patient eats a great deal.—It may, therefore, happen that one affection excites a great appetite; while another has a contrary effect.

This complaint is ranged in the class of chronical diseases; the treatment must be made accordingly, namely, the fourth order. By evacuating the matters which disorder that part of the natural functions, they will certainly be re-established. To be certain of success, the treatment must be begun in due time, and before it is too inveterate.

Hemorrhagy.

Hemorrhagy never takes place but by the rupture of some vessels, or the tunics of several vessels at a time. This state of things is produced by the serosity, which circulates in the blood, and which is not less than corrosive.

This terrible affection cannot be considered, when it happens, as a recent disease, because it is always produced by the chronical depravation of the humours. If it was not so, the fluxion would not possess so much malignity, as it shows in this case; nor would it be so voluminous as it must be in a great loss of blood.

It is evident that, in order to destroy that disease, and save the life of the patient, the serosity which produces the effusion of blood, must be withdrawn from the circulation, and must be evacuated, together with the matters which have served to form it.

As the case is often dangerous, half measures must be avoided.—Whether the Hemorrhagy takes place by the mouth, the nose, or any other way, the life of the patient is always in great danger; particularly if the effusion of blood is considerable.

The loss of that precious fluid must not be augmented by the use of the lancet or leeches. If the blood could speak, it would undoubtedly say to those who in this case, as well as any other, follow such an erroneous practice:

“It is not I that must be destroyed, since by drawing me out, you shorten the days of the individual you wish to preserve. On the contrary, you must take out what obstructs my motion, compresses the vessels, and has fractured their tunics, which are the cause of my running out. It is the main, the efficient cause of the disease you must evacuate. I am myself affected; it is I you must cure. Already has the patient received a deadly blow by the Hemorrhagy, by the loss of natural heat, and the dissipation of the spirits, which emanates from my whole mass, and which constitute that life which

"is in danger, and which you are going to destroy by a process more than rash."

Astringents are no better than the other means commonly used; they cannot stop the blood but by contracting the vessels, and consequently shutting up the fluxion. When nature is not delivered of the weight which penetrates her, can it be believed that a patient is freed from the infirmities which will befall him later? If the patients treated by those insignificant means, do not fall victims to the Hemorrhagy, they are sooner or later affected, some by syncope, consumption; others by dropsy, affections of the lungs. Or they are subject to numerous accidents, natural consequences of their valetudinary state. Their lives, full of infirmities, leave them no other prospect than the approaching termination of a painful and languishing existence.

Let us admit the use of those insufficient means, as far as they may agree with the curative ones; but let us attack in their presence, the internal cause of the disease, by evacuations, obtained according to the third order of treatment of this method.

If the loss of blood takes place by the upper ways, it is urgent, if nothing prevents it, to alternate both evacuants, otherwise the purgative alone is used. When the danger subsides, the patient re-enters in the treatment of the fourth order; and the vomipurgative, if it has been used, being no longer necessary, the purgative is exclusively admitted. When the Hemorrhagy takes place by the lower ways, the vomipurgative has no object, but in case of plenitude of the stomach, the purgative is given and repeated alone. In both cases, it must be administered in strong doses, to produce abundant and numerous evacuations, in order to withdraw, as soon as possible, from the circulation, the serosity which causes the accident.

A vesicatory plaster on one leg or even on both, for fear one should prove insufficient, is always necessary; for, supposing that it might be useless in many cases, when the patient can be delivered of that affection by means of purgation, without that auxiliary; it is certain, that in such dangerous circumstances, the means which give an increase of security, must not be neglected, for without them the patient might die.

Colic.

Colic is the name of a pain felt in the intestinal canal. It is so called because it is pretended that the intestine named colon is oftener attacked by it than the other bowels. Different names have also been given to distinguish its different characteristics, such as flatulent, windy, bilious, hysterical, nervous, &c. &c. The pain extends to the stomach.

Colics have but one cause, but they affect the intestines differently.

The use of spirituous liquors, dry frictions, warm cloth upon the belly, theriac upon the stomach, are so many insufficient means with

which the disease increases and soon becomes incurable. The same may be said of gruel water, baths, bleeding, injections, and of all such calmants.

Physicians have been seen in those kind of cases, to give their patient as much as one pound of quicksilver, and musket balls, at the risk of the greatest accidents. None of these means can be curative, since they are not in harmony with the humoural cause.

Colics cannot subside before the evacuation of the matters which produce them is obtained. The same treatment is followed whether they are produced by the mass of matters and the drawing of the intestines, or by the serosity which may corrode and vitiate the intestines and occasion the suffering.

If the pain is in the stomach, the vomipurgative must be used first, and alternately with the purgative, till the pain is displaced. If it is a real colic, the pain is only felt in the intestines, and the purgative alone will evacuate it. The vomipurgative in this case has no other object than to free the stomach. If the colic is continued, or periodical and chronical, the 4th order of treatment is followed; but when the disease causes a high degree of suffering, the evacuations must be conducted by the 3d order.

The colic affection, when taken at its first period, may be destroyed by the 1st order of treatment.

Cholera Morbus—Colic of Miserere.

These two diseases, whose symptoms are frightful, have their cause in the serosity, which, in this case, being extremely burning and corrosive, twists the intestine called ileum, suppresses all dejections by the lower ways, excites horrible vomitings, crispations, drawings, a very violent fever, and, in fact, signs the most alarming for the life of the patient.

Place immediately two blisters, one on each calf of the leg, follow the 3d order of treatment for the most active evacuation; the vomipurgative and the purgative must be alternately given, till the vomipurgative becomes unnecessary, then the purgative alone is continued, according to the order required.

Diarrhæa—Lientery—Looseness.

If these three affections, or only one of them, were occasioned by the use of certain food, foreign to the nature or habits of the person affected, he ought, no doubt, to renounce ever eating of it. But it is scarcely possible that the humoural cause should not come in to complicate the complaint, or at least to increase it; and, consequently, it is scarcely possible that some purgation should not be necessary in all these cases, to expulse the principle of degeneration which is established in the intestines.

When speaking of the cause of natural vomiting, we have said that the humours some times acquire the nature of emetics, we might also say that they may become of a purgative nature. We will now explain it, and mention the affections of the intestinal canal, and the evacuations which take place by the action of those same humours, rendered purgative by their state of corruption.

The diarrhœa is produced by the degenerated matters which accelerate the peristaltic motion of the intestinal canal, and occasion extraordinary and numerous evacuations.

The only difference with the lientery, is, that in this last affection, the food is scarcely digested when evacuated. There is no doubt but that the inside of the intestinal canal and the stomach are covered with glairous matters, which paralyze all digestive actions; and it is equally certain, that the daily food tends only to keep up such a state of disorganization and disease, which would soon become dangerous if that mass of humorus were not quickly removed. The use of astringents in general belongs to an erroneous practice. By their effects, they concentrate more and more the cause of all looseness, and produce the most fatal consequences. Those who do not acknowledge the cause of all diseases, easily believe that it is useless or dangerous to employ purgation, when, as they say, the patient evacuates already too much. It is nevertheless true, that in this case the more purgation is used, the more the evacuations of the looseness are diminished.

We recollect a man who had such a diarrhœa that he had sixty evacuations in twenty-four hours; he had been sick for a considerable length of time; he could not take any food; he was duly declared to be in a desperate condition, and condemned to die. The fact is, he could not be in a worse situation. Our method was applied. He took a small dose of purgative, and the evacuations were reduced two-thirds; the dose of the next day, reduced them again, and, successively, there was such a reduction that it was found necessary to increase the volume of the doses, to obtain the quantity of evacuations required by our method. Then the poor patient began to recruit; appetite soon re-appeared, and he was cured.

The 2d order of treatment is sufficient for those affections; a few doses of vomipurgative if wanted, and followed by as many of purgative, till the natural functions, and with them, health, are restored. In all cases of looseness, prudence requires to begin and continue the evacuations by doses smaller than in ordinary cases. It some times happens that during the treatment, a dose of purgative is followed by looseness, so that the patient evacuates as much the next day as he did the first; he is then induced to believe that the dose was too strong. This looseness may happen to individuals whose humours contain a purgative principle, as mentioned in the beginning of this article; and which was on the point of taking place. In this case the purgation must be continued, reducing the doses, as said above.

Dysentery.

This disease is known by the following symptoms: humoral evacuations, with griping, fever, bloody dejection, and some times evacuations of pure blood.

It is the serosity which provokes the intestinal canal to evacuations, and which, by its strong acrimony, breaks or tears the blood vessels.

The third order of treatment must be followed till the danger is over, then the 2^d only is necessary. In this affection the use of the vomipurgative is generally necessary; and there is, perhaps, not a single instance where it may be entirely dispensed with.

When dysentery is prevalent in a country, and several inhabitants are attacked with it, people must be on their guard, as for epidemic diseases, observe attentively the state of their health, and compare it often with the picture of health we have given. As soon as health is impaired, and the first symptoms of this disease are felt, a strong and active purgation must be immediately resorted to.

It is a very bad system to pretend to soften the dysenteric humours, and concentrate them in the intestines. This erroneous practice, which has acquired a reputation it is very far from deserving, is the very reason why such alarming and terrible results are daily seen in the dysentery.

In the treatment of chronical diseases, it happens some times, that the evacuations are bloody, and even of pure blood. Those who do not acknowledge the cause of diseases, then become frightened. Let them be quieted and perfectly easy on that score. Let them be convinced that it is the acrimonious and corrosive quality of their humours, which cause an erosion to the vessels; and that, in such a case, they must use an active treatment in order to expulse promptly such matters, as in the case of true dysentery.

Tenesmus.

It is the acrimonious serosity, accumulated at the extremity of the intestinal canal, called rectum, which puts that part almost in a continual action, and excites those frequent wants of evacuation, which end without result and are always painful.

This affection may happen during the treatment of any kind of diseases, but may have also a primitive cause, peculiar to itself.

Purgation sufficiently reiterated will cure it, but if neglected, it may assume a more serious character.

Costiveness.

This affection is produced by the heat of the humours, or the fluxion accumulated in the superior part of the intestinal canal. It hardens it and makes it inoperative for the daily dejections. That same heat also produces the effect of drying the fecal matters, and often

hardens them into a solid mass; this effect becomes a second cause of the affection. These two causes united, produce costiveness, or the suppression of one of the most important parts of natural functions. When it so happens, the individual affected is sick or very near being sick, (see the description of health,) the prompt evacuation of the cause of costiveness ought never to be neglected, for when inveterate, it will be attended with bad consequences. It cannot be doubted but that an accumulation of such putrid matters, must, by their corruptibility, be susceptible of acquiring a degree of corruption which will cause the most dreadful accidents.

The observations we have made during our practice, has convinced us, that one-half of the chronic diseases in women, and particularly in young girls, are derived from costiveness. This affection occasions in them, high colors nearly purple, frequent head-aches, pains in the stomach, running of the sexual parts, often attended with other affections, &c. &c.

How dreadful in their consequences are prejudices, to believe that costiveness is a sign of strength and health. Cannot those victims of error be convinced that such a pretended state of health, is owing to the heated humours, which have settled upon that part of the body, more than upon any other, and that, if that fluxion is displaced, they will be affected by another disease more or less dangerous. Remaining costive, is lying upon a volcano, whose infallible eruption must always be dreaded. Let those who are so afflicted, acknowledge that their apparent strength is only due to the effect of the stretching of the fibre, and the irritation of the nervous system; and that the same consequences will result from costiveness as from closing by some means the natural issue of dejections, in a case of looseness.

Purgation reiterated according to the 2d order of treatment, if the costiveness is recent, and according to the 4th, if it is chronic, will re-establish that important function of our nature.

Winds—Tympany.

The humoral plenitude is the cause which intercepts the free course of inspired air. It prevents its rarefaction, and its going out by the motion of expiration, in a quantity equal to that which entered by inspiration. Flatulencies or winds will always be re-produced so long as the humours will not have been sufficiently evacuated. This practice is certainly preferable to carminative remedies; for, the plenitude cannot exist without more or less corruption of the matters which form it. Driving them out before they have acquired a higher degree of malignity, will prevent their ulterior effects. Besides, that affection scarcely exists alone; some other pains are always felt along with it, which makes a double object for the purgation. The bad smell is a clear proof of the existence of a root and a focus of corruption in the intestines.

The tympany, which is a swelling resulting from an accumulation of air in some part of the chest, will, as well as flatulency, be cured by evacuations according to the 2d order of treatment, if the affection is recent, and the 4th, if chronic.

Hemorrhoids, or Piles.

The hemorrhoid is a tumour produced by the portion of water, which, when in a quantity sufficient to make a swelling or obstruction, causes the dilatation of the venous vessels. Those near the rectum, have been called hemorrhoidals; hence the tumour has been called hemorrhoid, whether it be internal or external, and whether bleeding, or blind.

The serosity which has settled so as to produce the hemorrhoidal swelling, is often extremely acrimonious, and in that state will pierce the blood vessels. Then pure blood will issue, impregnated with the fluxion, and some times with purulent matters.

Insufficient softening topics are commonly used against this affection. It is a disease as curable as any other; and it is no less important to cure the piles than any other disease, since they are produced by the same cause; since the serosity abandoning the hemorrhoidal parts may settle upon some other part of the body, and cause another affection, or a dangerous accident.

Some people have dared to advance, that the hemorrhoidal flux was necessary for the enjoyment of health. What a strange way of reasoning upon the cause of diseases! Why, because an issue will have taken place on the rectum, by which a portion of the serosity will run out, it will be considered as a security, when, on the contrary, every thing is to be dreaded from the source of that fluxion! When in an instant, displacing itself, it may settle on the valves of some blood vessels, and immediately stop the circulation! But let us reflect. Let us not worship any longer such deceitful errors. Let the facts acknowledged by experience and observation be our guide.

Against recent piles, the purgation must be conducted by the 2d order of treatment; against the chronic, the 4th is necessary.

True Nephritis.

The nephritic pain, or the inflammation of the kidneys, deserves great attention. He who knows well its cause, and the means to cure it, will no doubt avoid its fatal effects. By its duration it may cause what is called calculus, or the formation of the stone.

Can we not expect to have a right to the good will of so many beings, who may avoid that kind of infirmity, by following the principles which we will hereafter lay down for their direction.

The nephritic pain is caused, as well as other pains, by the serosity which the blood has deposited upon the nervous membranes, which hang internally against that part of the body called bason. That pain is some times called, also, nephritic colic. It may have been pe-

riodical. before the serosity, which is its efficient cause, be definitively fixed upon that part. The pain is more or less acute, as are all pains, owing to the fluxion having acquired a high degree of malignity, or being more or less corrosive.

If, instead of bleeding, leeching and refreshing the patient, if, in place of all those insufficient topics commonly in use, purgation was resorted to, according to the 2d order of treatment, or the 3d, if wanted, this disease would be cured, as well as all others, whose cause is also internal, when it is attended to in due time.

The vom-purgative is only necessary against the plenitude of the stomach. It is the purgative which must be employed to a radical cure, in following the 4th order of treatment, if the disease is old or inveterate.

False Nephritis.

This affection is a pain often rheumatismal, produced by the fluxion having accumulated in the muscles of the kidneys; but that fluxion has not a degree of malignity such as is observed in the true nephritis. It is often called simply pain in the kidneys.

Taken at its first period, the 1st order of treatment may be sufficient to cure it; if not, the 2d; but when chronical, the 4th must be followed. The vom-purgative is employed only when there is plenitude of the stomach, and, in general, the purgative is sufficient to cure it.

Gravel—Stone.

We will now draw the afflicting picture of the dreadful consequences we have mentioned, resulting from the neglect of evacuating the cause of the true nephritis.

We have repeated it several times, and it is a general principle, that when the serosity is produced by matters excessively corrupted, it is always burning or extremely heating: it is with that character it acts in the formation of the stone or gravel; it is, also, because those matters, in certain individuals, are composed of parts passive of stony or gravelly concretions, that when united in the substance of the kidney, the serosity operates the healing of a saline portion of the phlegm which it finds there, and converts it into a semi-purulent substance. A part of these gravel remains some times in the kidneys, but more generally they fall down into the bladder through the ureters. When there, they reunite and form the stone, which is susceptible, with time, of acquiring bulk more or less considerable. Some times they form several stones, of different sizes, or if there is but one, there may be grains of sand, resembling salt or candy.

The stone swims upon the urine, and presents itself at the neck of the bladder. This viscera begins its action when full, to expulse the excremental fluid. The course is stopped by the presence of the

stone upon the neck of the bladder; it is what produces the pains felt. These pains are greatly increased by the repeated strokes of the stone against the nervous membrane, and by the acrimony or the excessive heat of that fluid, and also by the superabundance of the urine produced by the partial or total suppression of its course.

The operation of lithotomy, succeeds well enough in drawing the stone out of the bladder, but it too often happens that in the space of a year or two, another stone is formed, then another operation becomes necessary, and successively a third. It is naturally to be expected, since proper means had not been used to destroy the formative causes of that foreign body. As long as this measure will not be taken, the same accidents will happen, and there will be danger at the time of the operation, or after.

We are of opinion, that before the operation takes place, the patient ought to be purged according to the 4th order of treatment, till his health be so much ameliorated that he might say, he is very well, save that incommmodity. In the course of our practice, we have several times verified the excellence of that measure. We can cite the father of our beloved son-in-law, Mr. Cottin. He underwent the operation of lithotomy, after a due course of purgation as prescribed by this method. The first benefit he derived from it, was the absence of fever after the operation; secondly, the wound did not come to suppuration, and was rapidly healed. He was then sixty years of age, and to this day enjoys a better health than he ever did. He has recovered his strength, and such a vigor that few men may be compared to him, even among those who have not been afflicted by strong diseases.

We now ask impartial men—Does not this patient owe so precious an advantage to the depuration of his fluids, by the use of purgation sufficiently repeated?

After the operation of lithotomy, if the wound does not seem to heal, as it does when simple and recent, on a person in good health; if it becomes inflamed; if it runs much and a long time; if fear is entertained that it may become ulcerated; if the health of the patient decreases; if natural functions are out of order; in a word, if he is not according to the picture of health; purgation must again be resorted to, according to the fourth order of treatment. The appearance of the wound must be a guide for the patient to know whether he must from time to time repeat the purgation.

It is by strictly following the rules we have traced, that a patient will avoid a relapse.*

Ischury.

The suppression of urine, called ischury, is caused by the fluxion, united upon the neck of the bladder and upon its sphincter. It com-

* We can attest, and every one may verify the facts, in Nevers, la Ferte sous jouare, Etampes, Orleans, Verdun, Martigny, and other places, that purgation acts so forcibly upon the urinal ways, that it has produced the voiding of small stones, and that larger ones could not be voided if it was not for the smallness of the passage, particularly in men.

presses them so forcibly by its acrimony, that those membranes cannot dilate themselves sufficiently to offer a free passage to the water.

Bougees are generally used against that affection in order to dilate the urethra canal and the entrance of the bladder. The catheter (a hollow sounding tube,) is also used to remove the accumulated urine, which might become very dangerous by remaining too long in the bladder.

Is it possible, that it has not yet been observed, that those means are not even palliatives? for the catheter, and the bougees, are foreign bodies, which act by force and compression, against a resisting cause. They are dangerous, inasmuch as by the violence used to open the sphincter and the neck of the bladder, there results a total destruction of the spring of those parts: then the disease becomes incurable, or the tapping of the pærineum cannot be avoided, which is very often followed by fatal accidents.

This disease, characterised by the total suppression of the urine, requires, that the purgation should be conducted according to the third order of treatment, in order to displace the fluxion which has settled upon the parts naturally intended for the expulsion of the excremental fluids. The vesicatory plasters may be useful as a powerful auxiliary to the evacuates; the legs are the parts they are to be applied to in preference. When the course of the urine is re-established, the fourth order of treatment is then followed to a radical cure.

Supposing that in a pressing case, the use of the catheter or bougees would be thought indispensable, still the purgation must be employed in order to displace the sooner the cause of the suppression, to evacuate it and radically cure the patient.

Involuntary voiding of urine.

When the fluxion, settled upon the neck and sphincter of the bladder, compresses them from inside to inside, it keeps them continually open, and prevents there shutting up again. Then it produces an involuntary voiding of the urine. This affection may give way to the use of purgatives, administered according to the order of treatment applicable to its duration. It may also succeed to ischury and become incurable, by the inert and palsied state of the organic parts of the urinal ways.

Strangury and Dysury.

These two affections are the same, and their cause is distributed about in the same way, in the affected part. In strangury, the want of voiding water is continual, and it goes out drop by drop, and with pains. In dysury, the voiding is the same, but when the bladder is once discharged, the want of voiding water does not return for some time. It is enough, to perceive the existence of the serosity, of a nature extremely acrimonious, and settled upon the neck and sphincter of the bladder, and expanding from thence upon the urethra canal. Be-

sides, who could doubt that the urine contains an acrimonious principle, more or less impregnated with saline or nitrous parts, which may aggravate the disease?

Those affections are the result of the chronical depravation of the humours. They must be evacuated by purgation, according to the fourth order of treatment. The vomipurgative is scarcely necessary.

Diabetes.

The affection so called, is an excessive evacuation of the urine; that is to say, the patient voids more water than the quantity of liquids he makes use of. The urine, in this case, is very different from its natural state. It presents divers alterations, and changes several times its character. The diabetes is some times a salutary crisis; but generally it is to the urinal ways, what diarrhœa is to the intestinal canal. Consequently it is an affection produced by the depravation of the humours.

Our learned men have said many things about a saccharine principle, which is said to have been found in some of these kinds of urine. Conjectures and systematic notions may indeed succeed each other on that score, but we take it for granted, that it is better to acknowledge the cause of a disease, and cure the patient of it, than to feed the mind with chimerical ideas.

The health of those affected with the diabetes, is certainly impaired. Purgation according to the fourth order of treatment, will restore it, and then their urine will no longer show things so curious and thought worthy of the most scientific analysis.

Hernia.

It is easy to account for the cause of the displacement of the parts contained in the cavities. It is as easy to explain clearly the cause of all the hernias. This kind of infirmity is, much more than the generality of the people think, the effect of the cause of a disease, or, to say the least, of the bad disposition of the fluids.

The cause of hernia is commonly attributed to violent exercise, to efforts of strength, of voice, &c. &c. without reflecting that many people are affected by it without any of these accidents. The operation with the hand is generally thought sufficient to reduce and contain it; but it is not a cure. Generally speaking, hernia is always preceded by cholic. Some times it appears during a fit of pains felt in the intestinal canal. We will not make a vocabulary, nor a description of all the hernias: it is sufficient to know that all of them have the same internal cause, and may be cured by the same means.

Hernia is the effect of the slackening of the membranes, which surround the contained viscera, and of the ligaments by which they are attached to each other. It is the containing part in a state of relaxation and dilatation, which lets the part contained escape.

We have said in the first chapter, that the solids are subordinate to the fluids; no doubt can be raised upon that truth, for it is a consequence of that very truth, and of any depravation of the humours, that hernia, as well as other disorders in the solids, exist.

In the state of health, which supposes that all the fluids are also in a state of soundness, their oily and nutritious substance feeds and strengthens all the solids: when, on the contrary, the humours are corrupted, when the blood is surcharged by the corruption and impregnated with the fluxion which they produce, the flesh, the teguments, in a word, the containing parts, which are those very solids, are then fed by debilitating and relaxing fluids; then the equilibrium which must exist between them and the contained parts, or fluids, is destroyed. The force which retains, being weakened, yields to the weight of its surcharge, and the hernia takes place. If in this circumstance, the patient has made some extraordinary motion, or if he has been exposed to some external causes, then they are presumed to be the cause of the hernia, without reflecting that the same person has often made more painful exertions, without any displacement of the solids; and that in such a case, the action of the external or accidental cause, would have had no bad consequences if the humoral cause had not been united with it.

As soon as the hernia takes place, whether it is complete or only begun, it must be reduced and contained in the usual way. Reiterated purgation will favor its reduction and destroy inflammation. If these auxiliaries are neglected, the cure will be doubtful, particularly with old people. If the patient has been long sick, it will be difficult to cure him.

When the reduction of the hernia is effected, and the hernia well supported, the evacuation must be conducted according to the fourth order of treatment, with the purgative alone as much as possible; and if the vomipurgative cannot be dispensed with, it must be given in small doses, to operate gently.

Among the hernias we comprehend the fall of the matrix and vagina. The pessary as well as the truss are palliatives, which require to be supported by the same purgation. The fall of the rectum, also, has no other cause than the chronical depravation of the humours. These three affections are, as well as hernias, the effects of the slackening of the ligaments produced by the same cause: they are generally difficult to cure, but there are exceptions.

Jaundice.

This disease is efficaciously treated by the evacuation of the bile, which fills up the cavities and overruns the circulation. Purgation is, no doubt, preferable to those drinks which do not expulse the bile from the body.

The second order of treatment is generally sufficient, but if ne-

cessary the fourth order must be followed; the vomipurgative is always necessary.

Corpulency—Plethory.

Corpulency is often mistaken for what is nothing less than a state of humoral plenitude. Corpulency is a natural state, and occasions no sufferings: plenitude, on the contrary, is troublesome. It may produce cacochimy.

Against both these affections, purgation must be conducted according to the fourth order of treatment; to get rid of all sufferings, and because it always proves the effect of a chronical depravation of the humours, which must be renewed as much as the constitution of the person will admit.

The plethoric state is generally attributed to the superabundance of blood: it is an error. If this error, as well as many others of the same kind, have so long prevailed, it is because the presence of the humoral serosity, which super-abounds in the vessels, has not yet been acknowledged. It is easy to conceive that the evacuation of that serosity is the only means to remedy that disease.

The fourth order of treatment is required.

Consumption—Marasmus.

Atrophy, marasmus, phthisis, consumption, are so many denominations of a state of debility, always produced by the chronical depravation of the humours; to which might have been added, strong diet, loss of blood, baths, (as we proscribe them,) the use of mercurial preparations, barks, &c. &c.

It is by their burning heat, that the corrupted humours undermine, consume, and wither the individual, and are also the cause of the pains he may feel while in such a bad state of health.

When no internal injury is apprehended, and when the patient is not too old, a change in his situation may be expected. He must follow the fourth order of treatment, and use good and substantial food. Many consumptive persons have recovered health by following strictly this method.

CHAPTER XIII.

DISEASES OF THE HEAD.

The head contains the brain, and numerous organized parts, in order to execute divers vital and animal functions: it is the focus of moral affections: but it has also its physical affections, such as stan-

ning, dazzling, and many others, either internally or externally. As the carotid arteries are the channel by which the head receives its substance; it is by that same channel that it receives the fluxion, the cause of its affections.

Cephalalgia, or Head-Ache.

When the serosity has reached the cranium, and is there settled, it occasions an acute pain, to which the name of cephalalgia is given.—It is attended with fever, and some times a general faintness.

According to the violence of the pain, the third order of treatment might be necessary, but generally the second is sufficient. The vomipurgative and purgative must be given alternately in the beginning; then the purgative alone.

Migrana—Megrin.

When the fluxion occupies but one side of the head, it is called megrim. This pain is often periodical, and is also chronical in some patients. It differs only from other rheumatic pains, by the name given, and the place it occupies.

If recent, the second order of treatment is sufficient to cure it. If chronical, the fourth is necessary; and as in the other diseases of the head, the vomipurgative must always be given alternately with the purgative in the beginning; then the purgative alone.

Insanity.

Insanity is a disordered motion of the spirits, as fever is the disordered motion of the blood. The cause of insanity does not differ from the cause of other diseases. It derives equally from the depravation of the humours contained in the cavities. The serosity, which is the emanation of those corrupted matters, is always very acrimonious in this affection. It mixes with the spirits to cause insanity, as it infiltrates in the blood to cause fever. It troubles the regular course of the spirits in insanity, as it disorders the natural motion of the blood in fevers. It acts upon the brain and the organs of the circulation of the spirits, in insanity; as in fever, it hardens the valves, the tunics, and the coats of the blood vessels, to produce obstructions.—Like fever, insanity has its fits, intermittences, continuances, and periods. It is more or less characterised, according to the intensity of the fluxion.

There are other situations which participate of the state of alienation of the mind, preceding or succeeding the state of insanity, such as dizziness, melancholy, frenzy, mania and other aberrations. They have the same cause as insanity, but are differently characterised, and the cause is fixed differently.

In a well constituted individual, these affections will be destroyed

is other diseases, taken at their first period, by the same treatment as the alienation of the mind, that is, by the evacuation of their material cause. In the beginning of the treatment, the vomipurgative must be alternately given with the purgative, until the character of the affection has sensibly decreased. The 3d order of treatment is, in general, more sure than the 2d, especially against insanity, and afterwards the 4th order becomes necessary, because these affections are always the result of a more or less chronical depravation of the humours. The vesicatory plasters on the arms or legs will produce a good effect to displace the fluxion settled upon the brain.

The means commonly used, are bleeding, leeches, medical pumping, baths, topics, and many other inventions, which are, as it is too well proved, dangerous, or at least insufficient.

The loss of blood and the long stay in a bath, are the worst remedies in such affections. They make them incurable, or at least very difficult to be cured, when, after such a practice, the treatment of our method is applied, because those means irrevocably fix upon the organs of the circulation of the spirits, upon the brain and its membranes, the serosity, which often disorganizes them forever.

If bleeding seems to moderate the fits of insanity, it is, as in all other cases where blood is spilt, because a part of the serosity is evacuated with it. But this practice, destructive of the first cause and principle of existence, is, besides, too insufficient to drain the source of that disorganizing fluxion.

Apoplexy.

The characteristics of apoplexy are, privation of the senses and of voluntary motion. It has been divided into serous and sanguinous. The first is, of course, already known as humoural, the second is said to be occasioned by the blood. It is an error to believe that the blood may be an obstruction to its own circulation. The law of circulation in nature is fixed and invariable. Is the water of a river an obstruction to its natural course? Is it not evident that the special cause of that obstruction is the foreign bodies either accumulated or placed by the labor of men or animals, and which are in the ways of its natural course? No doubt can remain, after due reflection, that it is for want of having acknowledged the nature of the humoural serosity, and its presence in the vessels, that it has been admitted that the blood could form of itself an obstruction to its own circulation. The sanguinous plethory (to have too much blood) cannot exist, and still the same erroneous ideas have admitted it.

Such an error cannot be persisted in, without admitting, against all reason, that there may be effects without causes. These two affections can be cured by the evacuation of their cause.

The serous, by using the vomipurgative alternately with the purgative; the sanguinous by using the purgative alone.

In both cases the most active treatment according to the 3d order, is of rigorous necessity, making use at the same time of purgative in-

jections. When the danger is over, the 4th order will be followed, as those affections are always the effects of a chronical depravation of the humours.

It is recommended to begin the treatment of the sanguinous apoplexy by the purgative, because the individuals subject to it, are generally very fat, and it becomes necessary to operate a vacuum by the lower channel, before attempting the vomipurgative commotion, which can be given after, if thought necessary. Still there are cases where the vomipurgative is indispensable at first, because there is such a humoral plenitude in the stomach, that if its passage was not freed, the purgative could not operate by the lower channel, and would be ejected upwards.

The vesicatory plasters will produce a good effect, applied at the moment of the attack; but whether they be used or not, the purgation must continue until the patient is out of danger.

Lethargy.

This affection absorbs so forcibly the patient, that he appears to be deprived of life. Such a state cannot be attributed but to the mass of corrupted humours and their serosity, which absorbs the spirits by compressing the vessels. If nature has yet strength enough, if the blood can repulse the matter which tends to obstruct and stop its circulation, then the patient recovers his senses, even without the assistance of the medical art. But if you assist those efforts of nature by provoking proper evacuations to free circulation from those matters, the life of the patient will be efficaciously protected.

The vomipurgative alternately given with the purgative, according to the 3d order of treatment, is necessary. When the patient is relieved, the 4th is sufficient. The vesicatory plasters must not be disdained, for in this case, all means of evacuating the efficient cause must be employed, were it only in view of sooner displacing the fluxion.

Palsy.

Palsy is characterised by the loss of motion, and some times of sensibility. It may be general or partial. This last case is called hemiplegy. Palsy some times succeeds apoplexy; and then it is thought more difficult to cure.

This affection is always the result of the chronical depravation of the humours. Advanced age is an obstacle more or less insurmountable for the cure of the patient.

At any rate, in order to obtain, if not the cure, at least the hope of being cured, the evacuations must be briskly conducted by the 3d order of treatment, in the beginning, and afterwards, by the 4th. The

vomi-purgative is necessary, and becomes more so, if the affection is carried into some parts of the upper system.

Epilepsy.

Long dissertations, and for a long time, have been made upon this disease. Occasional causes, moral affections, have always been put forward. The most incoherent and systematic notions have seen the light and been put in practice; but never, in all the scientific dissertations made on that subject, has any thing been said upon the humoral cause, which certainly deserves the greatest attention. We will fulfil here the promise we have made in our third chapter. We will, with confidence, undertake to fill up the deficiency, or at least throw a clear light upon this important point. It is by practical facts that we will reduce to their just value the effect of all the impressions called causes, and which may act upon the moral of an individual during his lifetime.

Two men afflicted with this disease, and who have been cured by the means indicated in our method, furnish the subject of the following narration.

The first was young. It is, perhaps, owing to his youth that he was very sensible to the death of a young girl of his acquaintance. Her death was announced to him in such a manner as to surprise and affect him very much. The young girl was epileptic, and died of that disease.

It was but a little time after he heard of her death, that he had the first fit of epilepsy, which was soon followed by a second attack, and so successively during several months. Having received no benefit from the usual practice in such a case, he applied the means indicated in our method. We could point him out as a model of courage and resolution; qualifications so necessary for those who undertake to destroy any acute and inveterate disease. And his treatment was crowned with success.

The second was a man of mature age. He went into a store to make a purchase. The article which he inquired for was shown him by a female servant who was subject to fits of epilepsy. He knew nothing of it, and while alone with her, she had an attack of it. He gave her all the assistance he possibly could, but affected by the painful situation of the woman, he was frightened. In the same week, he fell down in a fit of the same disease, and it was soon characterised by other fits. One of his friends who had recovered health by the treatment of our method, convinced him of the urgency of abandoning the insufficient treatment he was following, and to adopt the curative means of our method, before the disease became more inveterate. The patient followed his advice, and was more promptly cured than we expected, owing to his constitution not having suffered by the dangerous practice we have signalized. Nor was he compelled to have recourse to that courage necessary in desperate cases, to vanquish the disease at all hazards.

What can be the result of treatments which are not in harmony with the diseases? They must be null, nay even prejudicial. To be in harmony, the cause of the disease must be known; what signify those pretended causes enumerated at so much length, in this affection, but circumstances or the effect of circumstances in life. The art has no power against them. We will repeat over again, the best remedy which can exist, lies in the application of a sound and just reasoning. When carried to the brain upon the dura mater, the serosity may occasion fits of epilepsy. In this case the fluxion is the emanation of black bile, or, at least, of matters in a high degree of corruption. The blood sends those matters to the brain through the carotid arteries, and puts them together drop by drop in a membranous bag called cyst, which has formed itself above the dura mater. When this cyst, which can contain but a certain quantity of them, is full, the motion of the arteries and the action of the nervous membranes, no doubt irritated by the acrimony of the matter, forces it to empty itself, then the fluxion expands upon the meninxes, along the lengthened marrow, and upon the nerves, which become contracted by its corroding qualities. In the state of paroxysm or fits, this serosity disorders the course of the spirits, and produces the loss of senses, and the fall of the patient. The nerves which are strongly irritated by it, communicate so violent an action to the muscles, that the patient twists his eyes and shakes his limbs with the greatest force. A frothy matter runs out of his mouth. The teeth are brought so tight together, that the tongue is often cut by the convulsive motion of the jaws. The fluxion runs down from the brain into the stomach; some times it can be heard running down. Almost always the patient seems to swallow with anxiety, as if drinking a great quantity of water. By its size the fluxion weighs upon that viscera and upon the principal arteries; it compresses them and decreases the motion of the fluids, in consequence of which, the patient falls asleep. When he wakens up, he does not recollect what has happened; he is drowsy; his mind is uncertain; he does not know what he says, nor what he does: at least, this remark is general.

This affection produces more or less of those effects in different individuals, as other diseases, according to their intensity. Some will cry aloud at the time of falling down; others feel the approach of the fit near enough to have time to go and lie down on the bed; many recollect every thing, and understand all the while; on the contrary, others have no recollection, and hear nothing. The malignity of the fluxion, the degree of corruption of the humours, from which it emanates, and the more or less duration of the infirmity, determines the length and frequency of the fits. Different persons are known to have had several fits in one day. It is far from being a good sign, nevertheless some have been radically cured.

Epilepsy must be treated at its very first period, according to the fourth order of treatment, because it cannot be produced but by a chronic depravation of the humours. The vomipurgative, by which the treatment has been begun, must be repeated at least once

after each four or five doses of purgative. In many instances, it must even be given alternately with the purgative.

This disease may be considered as one of the most tenacious.— Consequently the patient must not abandon his treatment, because the fits have not taken place at their customary periods, or, because he has been for some time free from them. He must, from time to time, begin a new treatment of several days, even if he thought himself cured.

By what we have said, in speaking of the cyst formed upon the dura mater, it is evident that membranes tough and solid enough to contain voluminous bodies, may be formed in different parts of the body. Such is, for example, the quantity of water, in the dropsy called cystic. One of our patients, during the course of her treatment, has evacuated a membrane measuring three inches by five, and more solid than the inside pellicle of an egg. The patient said she had heard the noise of something breaking in her belly. The noise was loud enough to be heard by her servant. It was certainly the breaking of that membrane. It is probable, that progressively, a cystic tumour would have been formed, and the consequence may easily be imagined.— Besides, after the rupture of that membrane, the patient evacuated divers insects, some of them alive, and resembling bugs.

Convulsive Motions.

Expanded upon the nerves, or upon the nervous membranes, the fluxion produces shakings and involuntary motions, either periodical or continued, and also in any part of the body according to the distribution of the matter, and its action upon the organs of sensation, the divers limbs, and the head.

These affections being the consequence of the chronical depravation of the humours, must be treated according to the fourth order of treatment, and cannot be cured without the entire evacuation of their humoural cause.

Affections of the Ears.

The serosity carried into the interior of the ears, distributed upon the different organs of hearing, may occasion noises, tinkling, hissing, and may produce deafness. Some time a settling is formed and supuration takes place.

These divers affections, and deafness, (when the acoustic nerve is not paralyzed,) are cured by the use of both evacuants, taken alternately in the beginning of the treatment, according to the second order for a recent case, the fourth if chronical, and the third if there is a continuation of acute pains.

Affictions of the Eyes.

Collected upon the organ of vision, the fluxion produces the differ-

ent affections of the eyes, such as inflammation and gluing of the eye-lids, their over turning, the sarcoma, the running, ophthalmia dry or wet, the spots which darken the cornea, the cataract or opacity of the chrystaline, the gutta serena or the loss of sight without any appearance of defect in the eyes, and all accidents common to those parts, and which may, by their duration, produce a partial and total loss of sight.

Bleeding or leeches is the common remedy, though of no salutary effect, and tending to fix the matter upon the affected part, in this case as in all others where they are employed. As for the topics and operations commonly used against the affections of the eye, they cannot surely produce a good effect, without the assistance of the means efficacious enough, to remove the material cause which produces the pain or the accident.

All affections which threaten a person with the loss of sight, owing to their violence or the delicacy of the parts affected, require the treatment of the third order. Too much activity cannot be employed to save the sight. Two doses of vomipurgative against one of purgative, is always necessary. This order of evacuation cannot be interrupted, without running the risk of paralyzing the optic nerve, and making the disease incurable. In other cases the suitable order of treatment is applied. If vesicatory plasters are employed, as being powerful auxiliaries in affections of the eyes, it must be without prejudice to purgation. The vomipurgative must not be forgotten, being always necessary in such affections.

Affections of the Mouth.

1 The serosity spread in the mouth, may, by its heat or corrosion, produce thrushes, affect the gums by ulceration and gnawing, loosen the teeth, and occasion scorbutic symptoms. To its presence in the mouth, is also due the swelling of the tongue, the fall of the palate, the divers swellings, &c. &c.

All affections of the mouth and of the parts contiguous to it, will be cured by purgation sufficiently reiterated; according to the second order of treatment, if recent; or the fourth, if chronic, or the consequence of an old source of depravation. The vomipurgative is generally recommended.

Tooth-Ache.

It is a drop of serosity or burning water deposited by the blood upon the membrane, called perioste, which causes the tooth-ache.—This membrane lines internally the socket and invests the root of the tooth; its sensibility and the corrosion which the serosity exercises upon it, renders the pain some times insufferable. The cause of the tooth-ache is the same as the cause of all painful sensations, and very often this affection is the warning of a worse disease.

If the serosity which causes the pain is evacuated, other pains and

their consequences will be avoided; for that humour may displace or divide itself, and settle upon any other part of the body.

It is almost impossible that the teeth should occasion any pain, because they are almost insensible. It is for that reason, that when the fluxion collects itself in their spongy parts, it rots them and causes them to fall to pieces, some times without having caused any pain.

If the fluxion expands itself in the cheek, this part swells up. the pain is less, and some times the swelling is attended with no pain at all, owing to the fluxion having changed its place. The different topics commonly in use, will relieve, if they displace or neutralize the fluxion.

It would be no less unreasonable to have a good tooth drawn out, than absurd to have an arm or leg amputated, because a great pain would be felt in those parts. Every one wants teeth to chew his food. The teeth help articulation, and are the ornament of the mouth. The drawing of a tooth does not drain the source of the fluxion. The blood continues to deposit it in the place it was before, or upon the next tooth. The fluxion often expands itself upon the jaw, and the whole of it becomes so painful, that the patient is at a loss to determine which tooth is the most affected.

The intensity of pain must guide to know which order of treatment must be followed. The one which will the sooner remove the pain is the best. For a recent tooth-ache, the second order is sufficient; but for a person who is frequently affected by it, the fourth becomes necessary. The third becomes indispensable if the other does not relieve quick enough. The vom-purgative must be used, and repeated if the purgative has not brought the expected relief.

Rotten teeth are the only ones which may be extracted. We know of several persons, who, by attending in time to their health by proper purgation, prevent the decay of their teeth from sensibly increasing, and use them as well as the good ones.

Polypus.

The polypus is an affection which may take place on different parts of the body; but the nasal canal is the part where it generally happens. It is a fleshy excrescence, which (for the polypus of the nose,) begins at the pituitary membrane. It varies in its character, owing to the malignity of the humour.

The extirpation of the polypus is the common remedy, but it will prove insufficient, if the source of the matter which formed it is not drained; because another will take the place of the first, or the wound made by the operation will not heal.

If the patient is well, as regards natural functions, he must for a few weeks previous to the operation, follow the purgative treatment, according to the fourth order. After the operation, the patient will begin again the same treatment. till he recovers perfect health, and

the wound heals. The vom-purgative must always be employed when there are evident indications for its use.

Bloated Face.

The blood being obstructed in its natural motion, may scatter the serosity in the vessels of the face; then the serosity causes that redness, together with the pimples and pustules, which characterise the rose-gout or red face.

The vom-purgative will be necessary several times, and the purgative given according to the fourth order of treatment, owing to the chronical qualities of the humours in this case.

Quinsy, or Sore Throat.

When collected in the throat, the fluxion may, by its extreme heat, inflame the pharinx, the larinx, the œsophagus, the trachea artery, and every adherent part. It then characterises the quinsy. This affection, treated by the ordinary practice, may be followed by gangrene, owing to the more or less depraved state of the humours.

When the affection has taken a serious character, it must be treated according to the third order of treatment, till it has lost that character; then the treatment is continued according to the second order. The vom-purgative must be begun with and repeated as long as necessary to clear the throat, then the purgative alone will be sufficient.



CHAPTER XIV.

DISEASES OF THE EXTREMITIES.

Rheumatic Pains.

A state of suffering which is often felt without fever, loss of appetite, or disorder of natural functions, is commonly designated under the generical name of pains. Those affections are very common among all classes of society. They are more or less frequent, also, in different countries, according to the difference in climate and temperature; but no where do they differ from the efficient or internal cause. Those pains are distinguished by their characters. They are either fixed, moving, or periodical. They have received different appellations for convenience in the medical art.

The character of the moving pain is known by the pain being felt in one part and some times in another: That is, because the serosity which is not yet fixed, glances only upon the parts. It is felt some times in the leg, the thigh, the shoulder, in the arm, the neck,

and successively in all the fleshy parts of the body. This affection, so characterised, has received the name of rheumatism.

The periodical pain, by returning after its cessation, and taking place at different times either upon the same part, or any other which has not yet been affected by it.

The fixed pain is incontestibly produced, because the matter which had been the cause of a slight pain, or of the moving and periodical sufferings, has not been evacuated in proper time; and, by the progressive effects of the depravation of the humours, a larger quantity of serosity has been formed, the fluxion has also acquired a higher degree of acrimony and malignity, and the blood has been forced to deposit and fix it.

The physicians who have not yet acknowledged the cause of diseases, when consulted upon those kinds of infirmities, believe they have done their duty towards their patients, when they have answered, "there is nothing to do." This answer is suggested by the external appearance of a patient, where no swelling, tumours, or inflammation is to be seen. This want of experience, endangers the health of the patients, and does not cure them of their sufferings.—The difficulty is believed to be solved, when the vague name of *a cold* has been mentioned,—a word that expresses nothing, or at most, but an occasional cause. How many errors, one after the other, and which are to be attributed only to the ignorance of the true cause of all pains and diseases, whatever may be their denominations! For want of good reasons, bad ones are given. Then it will be said to one, the variations of the atmosphere are the cause of the pain; he must wait till the next fine season. To another, the kind or quantity of food, or even the phases of the moon, will have the required influence. What will not a patient believe, who is full of confidence and docility? Every thing that may be thought of, comes in for the cause, except the real one, of which the poor patient is far from thinking. So the occasional causes are always taken for the efficient, the proper, the true cause.

Every one knows the variations produced by good or bad weather, in the tube of a barometer. Those alterations represent what happens to those who believe that their sufferings are due to the variation of the atmosphere. It is evident that if their body did not contain matter, especially proper to produce pains, they would feel nothing extraordinary by a change of temperature. This is sensible. If the changes of the weather, or any customs or habits of individuals could be assigned as an efficient cause, it is physically demonstrated that every one would feel the effects of the same cause, under the influence of which they would labour; but daily experience proves the contrary. Then those suffering bodies must contain a matter susceptible of variation, dilatation, or condensation, which is the true, the efficient cause, subordinate to the influence of occasional causes.

Does not common sense indicate that the first cause must be evacuated, or at least that the second cause must only receive the share due to it?

As soon as the matter, which produces pains in general, is formed, these pains are almost always, moving or periodical; they scarcely begin by a character of fixity. With time they may become fixed or continued. If, then, their cause was evacuated in the beginning of their manifestation, a great deal of trouble, and the worst pains would be avoided for the future.

To evacuate the cause of pains when at the first period, the second order of treatment may be followed; the first is even generally sufficient. If the pains are very acute and distressing, it is better to follow the third order, to be sooner relieved; and if they are chronic, the evacuations must be conducted by the fourth order. It must be always recollected that if the pain is in the arms, the hands, the fingers, or in any part of the upper system, the vomipurgative may become necessary, and some times given alternately with the purgative. We have found out by a long practice, that any pain which changes its place, no matter where it is felt, is not dangerous. It shifts, because the matter which produces it, is moving: it is not dangerous, because glancing only on the parts, it has not the time to spoil them. Such pain is always easy to be cured, because the matter which causes it being in motion, may be easily evacuated. But the pain which is fixed, may be dangerous, particularly if the affected part is weak; because the long stay of the serosity may injure that same part, and destroy it. The same pain may also be difficult to be cured, because the fluxion being collected or rejected by the blood, finds more difficulty in re-entering the circulation, than the moving pain. While the action of the pain is not felt, the serosity, sole cause of that pain, re-enters the general ways of circulation, and mixes with the mass of the fluids, till it stops anew to settle upon some new part. Such is the cause which produces the absence of all periodical pains, but the efficient cause still remains in the individual.

The same practice has also made us remark that, if during the action of the purgatives the pain ceases or becomes less acute, it is owing to its cause being evacuated in whole or in part, or being at least displaced. When the evacuants produce a cessation of pains, while they are operating, it is because they draw and displace the fluxion which caused it. It is an evident sign of cure, even prompt; for, the cause is in a fair way of being evacuated. When the pains return after the effects of a dose of evacuant, it is a sign that the fluxion, which is no more under the influence of the action of that dose, returns again to the affected part. This remark explicitly shows, that the evacuation must be continued, that is, reiterated until the cause of the pain is entirely evacuated. Indeed, the same remark is equally applicable to all kinds of diseases, against which the patient follows the treatment of this method. It must always be kept in mind, that if the pain is more acute, or the disease worse, during and after the action of a purgative dose, it is because that dose has excited the cause. This effect of the evacuant upon the humoral cause, must not surprise any one, since its only

object is the evacuation of that very cause; and instead of being frightened, or listening to dangerous suggestions, they must persevere as long as possible in the purgation, before stopping; and after some days of rest, begin again in order to expulse entirely that cause of all pains.

It cannot be doubted that all diseases are pains of the same nature with those we have just mentioned, and whose material cause is always the same, whether it is felt in the extremities of the body or in the different cavities. Suffering is pain; and any disease occasions suffering. The source of suffering, whatever be its character, either a pain, a tumour, an ulcer, or any settling of humours, is not where the suffering is felt. The suffering is produced only by an emanation of that source. Both are indicated in the first chapter.

From that truth, the rules of language ought to admit this phraseology, that "animated beings die internally, and no one is sick or dies externally"; for, the cause of diseases is all internal. It is then useless to treat only externally; nevertheless, care must be taken that a topic should not produce a bad effect; for instance, to produce such an expansion of the humours that it becomes very difficult, if not impossible, to evacuate them afterwards. Emollient poultices are generally to be avoided as dangerous, if they are not used with a view of bringing the affected part to suppuration; because they slacken too much, they may provoke the expansion of the matter, and bring mortification into the part. It is better to make use of compresses dipt in any liquid, indicated by the nature or character of the settling. But the purgatives are incontestibly the only means which exist against affections produced by the internal cause, and pains in general.

Sciatic.

The sciatic pain is a fixed pain. It has generally been preceded by the kind of periodical and moving pains we have mentioned. It is caused by the fluxion which circulated in the vessels without settling any where, and which, at last, was deposited by the blood in the muscles of the inferior extremities. This pain is felt often from the hip to the end of the foot, or it causes pains difficult to be endured. The seat of that affection has given rise to its name.

Bleeding, leeches, common and spirituous baths, and topics, can only make of it an incurable infirmity.

The sciatic gout, when very acute, demands that the purgation be conducted according to the third order of treatment; otherwise it is treated by the second order; but if chronical, that is, if it succeeds to pains already felt, the fourth order becomes necessary. The vomipurgative is only required, when there is plenitude of the stomach.

Cramps.

Carried upon the muscles or the aponevrotic membranes, the se-

rosity contracts those parts and produces the painful sensations which characterise cramps, and which are often enough very sharp. As long as they take place in the extremities, they are not dangerous; but they may produce serious accidents if they should happen to act on the principal ways of circulation; for they may stop it. Scarcely will a cramp take place, without being succeeded by some painful attacks, which may be considered as a warning, being occasioned by the same cause. The cramp is a transient affection, and of short duration. It is not then, while it lasts, that any remedy can be applied. There is no other means then, than to move about to make it subside.

Those who are subject to cramps will do well to make use of strong purgation, in following the fourth order of treatment. They must not be astonished, if during the treatment, they should have some attacks. The vomipurgative is scarcely necessary.

Gout.

The gout is thought to be an incurable disease. It is not so with every one affected by it; and it would be less dreaded if its cause, such as it exists, could be well understood, and if to cure it the same means which experience shows us crowned every day with numerous successes, were employed.

The serosity, which in that case is very sharp and often very burning, passes into the circulation, where it meets with a portion of phlegm and renders it like thick milk. The blood carries this matter to the superior or inferior extremities, and deposits it upon the articulation. The fluxion by its heat, neals that kind of thick milk, and changes it at last, into a kind of wet plaster, which afterwards helps in the formation of noduses. It is the fluxion alone which causes the pain and the inflammation. This pain begins generally by accesses of short duration, which commonly return at different periods, some times of one year, eighteen months, and even several years; then it is called periodical.

The disease progressing, or the matter increasing in depravation, and consequently in malignity, the accesses become more frequent, of a longer duration, and more painful. The patients, by the due progression of the disease, become impotent, loaded with noduses, and tormented by fixed pains, which end only with life.

There will, very likely, always be gouty people, and the gout will always be thought incurable as long as the curative art will be but conjectural, and without fixed principles; and as long as topics, always insufficient, will be accredited. It may be said, that the relief obtained by those topics is a great thing in itself: it is true, when they do effectually relieve the patient. But let us open our eyes; let us free our minds from the despotism of error and prejudices, and no doubt at all, but the number of gouty people will progressively decrease; because it would then be known, that rheumatic pains, either periodical, moving, or light, being properly treated and destroyed at

their first period, would not have time to become fixed, inveterate, and to take the character of the gout.

It is a proverbial saying, that any one who could cure the gout would become the richest man upon earth; and in the same jocular way of speaking, any one pretending to cure the gout will certainly pass for an impostor, if he is not in affluent circumstances. Such arguments are illusory; for, while it is admitted that there is no remedy against the gout, it is pretended at the same time, that there are remedies against diseases. The truth is, that the gout, as well as any other disease, can be cured, without implying that any remedy could cure indefinitely and in every case; for in such a case man might be immortal. Those sayings and witty ideas may have their full weight upon those persons, who are yet ignorant of the cause of diseases, but will not prevent the numerous patients who have been cured or greatly relieved by following this method, from appreciating the benefit they have derived from it and applying a sound reasoning when speaking of that infirmity.

The purgative, taken according to the second order of treatment, at the first period of the access, will evacuate the cause of the gout, and according to the third if the violence of the pain requires it.— But if the humours have been for a long time in a state of depravation; if the patient has had already several attacks of gout, or if the attack by its violence and duration proves chronic, and resists the effects of the preceding treatment, he must follow the fourth order.— The vomipurgative must be used when the stomach is foul, or when the pain is felt in one of the upper extremities. Gouty people, and those subject to gouty pains, may prevent the return of the attacks, by making a free use of purgation in their intervals. For such is the most efficacious remedy which can be employed against the gout, particularly by people of a middle age. Should the attack return, it will not last long; its violence will be moderated, and the less they will be afraid of making use of the purgative doses, of repeating new courses of treatment at short intervals, as is necessary in this case, the more they will be benefitted.

CHAPTER XV.

DISEASES OF FEMALES.

WHEN young girls are sick towards the age of puberty, it is but too common to attribute the cause of their sickness to the delay which nature opposes to their menstruation. Why not reason more correctly, and perceive, that it is, on the contrary, because they are sick, that nature cannot operate freely, and produce the eruption of that menstrual fluid. Does not daily experience show that when young girls attain that age, and are in good health, nature procures them that

eruption without inconvenience, and even without perceiving it.— Such an error yet arises from the want of reasoning upon the cause of diseases. Emmenagogues are then resorted to. They compose the different beverages which are given on that occasion, and which are believed to possess more virtues than they have in reality. It is only by expulsing from the system of young girls, the mass of bile and other humours, which produce jaundice or paleness, and other affections of their age, that circulation will be favored, and will recover its natural functions. Such a practice would preserve them from many imminent accidents. But so little care is taken to avoid them, that they are the victims of the neglect of their parents, live in a languishing state, and finally become the prey of premature death. It is so important to keep female children in good health, that if they remain sickly, menstruation will be difficult when they will have attained the proper age, and may even be attended with the worst of consequences.

How pernicious are those old women's stories, that menstruation will cure the sickly young girl, and that she must be left entirely to be assisted by nature! How unreasonable are those, who pretend that if she is yet sickly when she attains the age of puberty, the effects of matrimony will restore her to health! How ignorant are those who assert, that when menstruation and matrimony have proved insufficient, she may be yet cured, by becoming a mother! How many absurdities for one truth! And how many victims do they make!

If both sexes were wise, they never would contract marriage without being in good health, for the degeneration of the human species, which is unfortunately too evident, must be attributed to that want of precaution.—(See chapter 6th.)

When a girl is sick at the age of puberty, she will not obtain her menses naturally, before she is restored to health. In this case, the evacuation of the humours which prevents them, must be obtained by the 4th order of treatment, till she has recovered a state of perfect health. Then the eruption may take place at the least expected moment. It will naturally return as long as she will enjoy health, or until some natural cause be in the way.

Approach of Old Age.

The different affections to which women are subject, from forty to fifty years of age, are generally attributed to the approach of old age. It is an error which deserves to be opposed. It is well known that many persons of both sexes, end their life at about that age. Let us never forget this principle, that what is natural to our organization, cannot make us sick. The changes which happen in the natural organization of women, are a natural event, and, consequently, have nothing to do with the cause of diseases, or of death, which are both the effects of corruption.

Let us consider nature here under three different degrees. The first, or during the growth of the young girl, the individual substance prepares the abundance of the fluid necessary for the age of puberty. The second, or the whole time that women are under the influence of that age, nature periodically expands the superfluity of the fluid with which they are provided, in order to execute conveniently the works of reproduction. The third degree is when the periodical emission ceases, being the natural end of the superfluity of the said fluid. But in this third degree, nature is not in a state of decrepitude in the subject that undergoes the change, she has only lost the aptness, the power she had in the second degree. It is only when either sex has obtained old age, that the vital fluid decreases progressively to extinction.

When a woman sufficiently advanced in age, ceases to be regular, it is not a suppression. Experience proves that women enjoying good health, when the time of change happens, are not made sick by it. Then the main object is, to know the true cause of the accidents which happen to women at that period; to explain clearly their occasional causes, in order that they might avoid those accidents, by not mistaking any longer the effect for the cause, and by employing against them proper and efficient means.

The monthly fluid runs pure or mixed with the serosity of the corrupted humours, according to the good or bad state of health of a woman. She who has been sickly, or who has suffered periodically or continually, previous to the approach of old age, is no doubt more exposed to diseases as soon as menstruation has ceased. And why? Because the eruption of the monthly fluid, is a periodical purgation, and every time it takes place, her blood is depurated by the portion of serosity which runs out with it. When the eruption ceases, the source of her humours is no more drained on this account than the source of a creek would be, because the water should not run; that source in her, as in other patients, lies in the cavities. Then her system receiving no more natural purgations, she must help nature by forced evacuations. She must then make use of purgatives, as prescribed in the order of treatment, till she has recovered perfect health; which will be the case, when the humours which used to run out with the monthly fluid, will have re-entered the general ways of excretions, the only ones remaining for them.

If mothers would reflect, and learn to appreciate the salutary effects of purgation, well adapted to the divers circumstances to which girls are exposed during their youth, how many accidents would they not prevent for the future. Nothing is more common than to see young women take baths, be bled or leeches, as a joke, instead of evacuating the mass of putrefaction which occasions them so many different pains and sufferings, by its daily increase. They certainly expose themselves to all kinds of accidents, and, particularly, to that illapse so common in our days, and known by the name of white flowers, (a pretty name indeed for a dirty thing,) and which ought naturally to be called yellow, green, or mixed runnings. From that, re-

sults the loss of their natural bloom, which no cosmetics in the world can re-establish; from that, an appearance of old age before its time. By a proper purgation, women would preserve their health, they would have nothing to fear from the approach of old age. They would destroy illapses, burning heats, inflammation, acrimonies, glandulous settlings, ulcers, consumption; and would avoid an untimely end, at an age where they have every right to existence. Besides, a healthy woman, though little favored by nature, as to beauty, is always physically more attractive, than the beauty itself, in a continual state of sickness and sufferings.

Suppressed Menses.

The suppression of menses, which must not be taken for their cessation, at the approach of old age, is attributed to divers causes, according to the difference of reasoning upon the subject. Still it has but one cause, which is material and acts alone. It is the same as the cause of all diseases; and the same treatment which cures other infirmities, will also restore them.

Commonly the moral causes only which may have preceded a suppression are accounted for. At other times it is owing to some uneasy or prejudicial situation, or position; again, to some mischance happening in the critical time of a woman. If she wishes to be cured, she must disregard these considerations, and mind the occasional causes as far only as is necessary to avoid them, without allowing them more weight than they deserve. Her whole attention must be fixed upon her humours, being more or less degenerated, and the fluxion which emanates from them. This double cause is the greatest, and, perhaps, the sole obstacle to the natural purgation of women, and must necessarily produce all the accidents which are the natural consequences of that state of affection.

There is suppression only at the time when nature, provided with the abundance of the fluid, and reproducing, at fixed periods, the superfluity of that fluid, finds herself retarded in the periodical emission of the menses. This accident is caused by the humoural plentitude, and by the presence of the fluxion, which shuts up the ways and obstructs the organs of secretion, or excretion, of that fluid; this happening, the person becomes sick and may feel head-aches, pains in different parts of the body, fever, nausea, loss of appetite, of sleep &c. &c.

Purgation according to the second order of treatment, will reproduce the natural emission. If, at the same time, there is acute pain organic affections, or cause of fear, the third order must be followed and if the affection is chronic, the treatment must be conducted according to the fourth order, as long as it is necessary to recover a good health. For, in this case, as for young girls in general, the regular reproduction of the menses is due to the healthy condition of the system.

Immoderate Menses.

The woman whose menses are immoderate or last too long, is certainly not healthy. It is generally owing to the cause of some former disease. It is a kind of hemorrhagy, produced by a mass of water expanded with the blood. Purgation is then necessary to drain it to its very source. The irregularity in the emission has the same cause, and requires the same treatment.

In certain women, the emission instead of being red, is white, and some times of divers colors. They are in the same predicament with those affected with white runnings, as mentioned at the approach of old age. There are some also who at the approach of their critical time, feel considerable pain in the capacity of the bason, of the kidneys, &c. Those symptoms announce a very bad state of the humours, and their health must be considerably impaired.

It is, as we have said before, an abundance of water which causes the plenitude of the vessels in which the menstruous fluid is excreted, and which produces immoderate menses, commonly called a loss. It is an acrimonious matter which causes the pain preceded by the return of the menses; and it is the plenitude of bile and corrupted glairs, concentrated in the intestines, or in the cavities, which produce those flowings with or without acrimony, and of various colors, such as we have mentioned a little before. It has been ascertained, that these flowings may acquire the character of the gonorrhea in its first stage, and we do believe it, as will be seen in our dissertation upon those diseases. We think we are rendering a great service to the fair sex, in giving the reasons why and how those humoural flowings affect them.

Nature in providing women with a superfluous fluid, (that of menstruation,) has prepared a channel for its expulsion. When a woman is sick, that is, when her cavities are full of corrupted humours which destroy her health and puts her life in danger, man is also exposed to the same accident. There will be no contradiction on that point; but a fact to which no attention is seriously paid, is, that in women, nature uses the channel of the menstruous fluid, to expulse the superfluity of those matters, an advantage that man does not enjoy. It is, then, a stream that nature has established, and the reason why a woman can have humoural flowings by the sexual parts. In that state, the stomach is generally painful and debilitated; and all women are exposed to this accident. For want of proper instructions, those victims of error believe that their sufferings, particularly the pains they feel in their stomach, are due to the existence of that humoural flowing, or to the issuing of the running matter, while the true cause is the accumulation of corrupted humours, and serosity in that viscera, or any other parts of the body, which becomes their source, as it may become the cause of any other kind of affections. Is it not evident, that if these different accidents happen to women in that state, it is owing to their having formerly neglected the state of their health, by not using purgation properly, when nature required it; that is, when

the humours had not yet acquired such a degree of malignity and corruption.

If the affection is chronical, the 4th order of treatment must be followed. If, on the contrary, it is a recent one, the 2d order may be sufficient. The vomipurgative is only necessary in case of fulness of the stomach, or pains in the upper system. In case of a loss, particularly if it is abundant, the patient will follow the treatment prescribed for the hemorrhagy.

Pregnant Women.

The state of pregnancy ought never to be considered as the cause of sickness or of the different pains and sufferings of women when in that situation. For, as we have already remarked, *what is natural cannot be a cause of sickness.* A pregnant woman loses her health by the same cause as any other individual. Corruption makes no exception; and it is because the humours of a pregnant woman have attained a degree of degeneration, that she becomes sick.

The state of pregnancy may only occasion the state of sickness, but does not cause it. The humours, and their emanations, the serosity, are the agents of sufferings. The pregnant woman may be sick, as well as the woman at the approach of old age, by the cessation of her natural purgation. They are both under the same influence.

A child cannot be healthy, cannot receive a happy formation, nor a solid constitution, if the mother, while pregnant, is in a bad state of health, for the child being a part of her fluids, in case of sickness they are degenerated.

If a pregnant woman uses purgation properly, when her health begins to be impaired, she will restore it; she will stop the increase of the corruption of her humours; she will preserve the embryo from its dreadful effects; and will, consequently, avoid miscarrying. By this means, both individuals will be cured at the same time, while if the mother remains in a state of sickness, the child will linger, and may die unborn.

If pregnant women will act wisely, they will never suffer a drop of their blood to be spilt by the lancet or by leeches. We have said in the 4th chapter, that blood is never superfluous. If any one should raise any controversy on this subject, we would invite him to reflect. In order to become satisfied of his error. The menstruous fluid is a superfluity of blood, but the moment a woman becomes pregnant, it ceases to be so. There is no more emission of blood, because it is then employed for the formation and unfolding of the child. Women, then, will do well for their best interest and that of society, to prefer, in spite of a fatal practice, purgation as often as their state of health requires it. By this means, which purifies the blood and cleanses the intestines, they would avoid miscarrying and a number of other accidents; they would be delivered of healthy and strong children.

formed in pure and sound elements. If due reflection was made upon the cause of sufferings, if the benefits of purgation, in all cases of sickness, were better known and appreciated, we would not see so many children, whose constitution seems to be the produce of the mass of the humours of their mothers, and who, for the most part, die so early in life, because they were sickly even before their birth. We have already mentioned the state of health of our daughter, Mrs. Cotin. We will add here, that at different periods of her pregnancy, she has made use of purgation, and she has been delivered as happily as could be desired. The child having benefitted by the treatment of the mother, has shown all the signs of a robust and vigorous constitution.

Laborious Delivery.

Laborious delivery being occasioned by the same cause as diseases in general, the purgatives must be used in this case as in all others, in order to avoid accidents, and particularly if the pains are too acute, last too long, and if life is in danger. If the usefulness of this means was better known, and timely made use of, there would be very few laborious deliveries; there would also be very few against nature, if, during the state of pregnancy, the purgation had been used as often as nature wanted it. This practice would preserve the life of many mothers, and of the children, who, in such a case, always run the greatest danger.

It is a very prejudicial error indeed, to spill the blood of a woman in child-bed, under the pretence of helping her delivery. She loses the very strength that nature provided her with, in order to be able to perform the duties of creation.

When a woman is not delivered freely, (supposing the child may come as he presents himself, for, in the contrary case, the usual operation must be made,) it is a proof that she is not healthy, consequently, her cavities contain unsound humours, and it is because her blood, overcharged with the serosity, has accumulated it in the vessels near the seat of pregnancy, and the sexual parts expulsive of the child, towards which the fluxion has been carried by the labor of the delivery, that nature is obstructed in the way of that delivery. This accident is the same as in those which happen when the fluid portion of the humours directs itself upon a part affected by any kind of extra labor, or a fall, an effort, a wound, &c., as mentioned in chapter 3d. To facilitate the delivery of the mother, and to bring the child happily to the world, it would be better, instead of drawing blood, to purge the matters which produce the plenitude, the swelling, the obstruction, and evacuate the serosity which, by its acrimony and heat, compresses and hardens the membranes susceptible of dilatation. Being convinced that nature has made nothing wrong, that she has provided for every thing, we reject the common allegations of vices of conformation, narrowness of the basin or passage. Such an opinion cannot but be founded upon the want of proper information with re-

gard to the true cause of diseases, and the resources of purgation. If there is no hope that the delivery can be effected by the natural strength of the individual, the evacuants must be given according to the third order of treatment; beginning by a dose of vomipurgative, if nothing prevents the use of that evacuant, otherwise the purgative alone will be employed. If, seven or eight hours after the first dose, and even sooner, the patient is not delivered, and the danger continues, a dose of purgative will be given, and if the delivery is not effected by the second dose, a third dose of purgative will be given ten hours after, and even sooner if the danger increases after the second one. This specification of time is given, admitting that each dose will have operated, as determined by this method, otherwise the doses must be given at lesser intervals, the principal object being to obtain the proper quantity of evacuations.

There is no example of a delivery having resisted the third dose; but should a case of that kind present itself, the doses of purgative should be repeated, according to the third order of treatment.

The delivery being over, if the woman is well for her situation, fortifying nourishment will be necessary; but if, on the contrary, she still suffers a great deal, or if her life is in danger, the purgation must be repeated instantly, for it is an error to believe that there may be any danger of purging a woman newly delivered. If, after her delivery, she continues to be sick, it is because the mass of corrupted humours has not been sufficiently evacuated; and sooner than let her die, or wait for the evacuation of her loenies, which may be insufficient, it is preferable to follow an active treatment, till health is restored.

Pretended overflowing of Milk.

When nurses, or women some time after their delivery, have painful obstructions and swellings in their breast, it is generally believed that their milk is the cause of it, and even, that there can be an overflowing of that precious fluid through the whole system, so as to become mixed with the blood, and occasion sufferings differently characterised.

If people would acknowledge the cause of diseases, and reason more correctly upon the functions of the human body in general, they would not mistake the milk which is a beneficial liquor, emanated from, and as pure as the blood, for that corroding matter which occasions sufferings, gnaws, burns the flesh, and ends by piercing the skin through, as is the case when the abscess comes to suppuration. If the milk were caustic, it would be a poison, and the child who would have swallowed a few drops of it, would immediately fall into fits, he would die instantly, and we have no example of this.

It is not, then, reasonable to attribute to the pretended overflowing of milk, the cause of any pains, either periodical, continued, fixed or moving, which a woman in that situation may feel. The milk of a woman appears bad or unwholesome, only when she is sick; and she

is sick because her humours are in a state of corruption. In this case a portion of those humours passing into the blood and milk, causes all kinds of pains and may lead to all the accidents to which a sickly individual is subject. If the corruption increases, the disease becomes worse: the child who sucks that milk, soon follows the fate of his mother. It is high time, indeed, that people should know that there is a great distinction to be made between the pure fluids and the corruption, which tends only to poison and corrupt those very fluids: truth is a source of good, as error is a source of evil: milk in woman is, like blood in every individual, exposed to be obstructed in its motion, in its secretions and in its natural flow. If we some times see a portion of milk among the corrupted matters evacuated, it is because that portion of milk is itself corrupted. And in this case it is no more the cause of the milk, than it is the cause of the blood when in a suppurating abscess we perceive the matter mixed with a portion of that fluid corrupted, coagulated or rotten.

In order to destroy all the affections attributed to milk the same treatment must be followed as against all other affections which do not receive such attributes, and are known to be produced by humoral causes. They must be treated as being in the category of all pains, and settling of humours mentioned in the eighteenth chapter of this method.

Purgation for nurses.

When a nurse takes a purge for some slight affection, it is necessary that the child should suck both breasts at least once during the effects of the purgation. Without this precaution, her milk might disappear. Should the child be indisposed also, the nurse must suckle him several times during the purgation, and its effects will be felt by the child who will be cured by it. If a nurse becomes very sick, we advise her to quit suckling for her own safety, and the life of the child. When a nurse wishes to become dry, she will do well to purge herself once or twice during the applications upon her breast of the usu a topics; she will then avoid the settling and obstructions. Besides she must use purgation according to the state of her health.

Purgation as to Menses.

Let us suppose a woman taken so seriously ill, as to be in danger of dying in two or three days, or even sooner as in an epidemic; will she be left without assistance because she is in her critical time?— Might she not happen to be afflicted by an acute pain, exposed to imminent danger or to the loss of an organ, that of sight for instance: in such a case is it prudent to wait for the termination of her menses, which may last a week or more, before she receive any assistance?— In that space of time, the disease may have become incurable.

Since purgation re-establishes menstruation, as we have shown in speaking of its suppression, it cannot be noxious in this case; and

supposing that a dose of purgative, should have stopped the irruption, the succeeding ones would restore them. But when the curative treatment is undertaken for a chronical disease, or a slight indisposition, it is better, when the case is not pressing, to have regard to the time of menstruation, so as to avoid purgation with the monthly eruption. This exception is founded upon the consideration, that menstruation is a purgation of itself; and its presence troublesome enough without adding the trouble of purgation.

Diseases of Children and Youth.

Length of life in a great number of individuals, is the result of salutary crisis or evacuations which they obtain naturally. Those individuals may be said to be privileged, for we have numerous examples of this in those parts of the world where the medical art is unknown, and among us in that class of people too indolent to call for the assistance of a physician. The diarrhœa, the different eruptions either through the skin of the head, the pores, or any other way opened to excretions, are as many crisis to which youth is particularly subject. They protect life, no doubt, when they terminate happily; for it is to them that many children or grown people, abandoned we might say to their own fate, owe their existence.

Nature in many individuals, without contradiction, is their first physician; but if she often assists herself by free evacuations, her power oftener proves insufficient, and as she constantly works, to depurate the fluid, which is the mover of life, she will never reject a proper assistance: if she was left to herself and was assisted in the evacuation of the corruption by an art founded upon sure means, how many lives would be saved? how many would be delivered of their present sufferings; and, finally, how many infirmities and chronical diseases would be avoided, by destroying the very root of them?

Purgation employed in that view, is always prudent. It is on account of its being too much neglected, or insufficiently practised, that nature sinks under the effects of corruption, and that death carries off many young individuals, who have so many claims to existence.

According to the principle or cause of internal diseases, purgation can be administered, from the birth to the oldest age. If we will observe that at all times during existence, man requires nourishment, we will easily admit that to apply the means of curation to all individuals, it is only requisite to know how to proportion the purgative doses to the different periods of life, as we do with the food, (see chapter xx.) The pains most common to infant children, are cholics; these unfortunate little creatures are constantly crying, and give a great deal of trouble to their mothers or nurses. If these will receive and follow the advice of experience, they may be sure to obtain much rest and ease; besides procuring the precious advantage of health to their children, by following the first order of treatment for the evacuation of the matters which, corroding the intestines, are the cause of their sufferings.

To our experience on the subject, and the case of our own child, we will add the case of our grand-son, suckled by its mother. As often as he complained, a dose was given him, and was repeated every time the pain re-appeared. By that care his mother never passed a bad night, and no one in the family was disturbed, because the child was himself quiet. We can affirm that during the two first years of his life, he has been purged from sixty to eighty times, with the vom-purgative and purgative, in doses proportioned to his age.

It will not do to depend upon cooling or calming drinks. They may neutralise the action of the matters, but not expulsing them, they may afterwards cause a worse disease. Evacuations will prevent such accidents, and is certainly preferable to the use of absorbents.

Teething.

It is still believed that teething makes children sick, and the grand proof is the pains and inflammation in their mouth. It is an error which must be done away. If the humours of those children were neither corrupted nor corrosive, they would cut their teeth without pain, and even without perceiving it.

It is in this case as in the one mentioned in the third chapter: the presence of the serosity which is susceptible of being drawn towards any parts passive of some change or impression; and it is the work of teething, which draws that acrimonious or burning serosity, towards the mouth and the gums. Teeth are neither the cause of any pains which may be felt during life, nor of any disease: we repeat again, what is natural cannot cause suffering. If the corruption, which being against nature, produces all internal pains, causes the death of more than half the number of children, and of many adults, was timely evacuated, it would be easy to see the happy difference of this practice, compared with the results of the opposite one.

Bad Suckling.

Purgation well understood in its object, and repeated according to the fourth order of treatment during childhood, generally changes the bad constitution which children receive from the milk of their unhealthy mothers, or nurses. But to employ that means, and derive from it their proper benefits, parents must cast off the veil which covers their eyes, and abjure the errors and prejudices with which they are generally familiarised. It would be well also, if, for the sake of many among them, those who by their knowledge, are able to guide such as are less favored by education, were penetrated with the truth, and would sacrifice to the good they can do, all ideas of an erroneous practice.

There is another error which is so universally spread, that it might almost pass for a truth; which is, that the milk of a woman, by the mere act of conception, sickens the child she suckles. It is a mistake with regard to the true cause of diseases. Nature is constant and

uniform in her march. If it were so in women, it would be the same with those domestic animals, whose milk constitutes a part of our food: we stop using it, only when the animal ceases to give it. No, the conception cannot corrupt the milk so as to spoil it and make it noxious. What we have said when speaking of the approach of old age and pregnancy, will throw light upon this prejudice, and reduce it to its just value; for, it is the same cause which acts equally in both cases.

Glands, said to be an indication of growth.

It seems to be generally believed, that the glands are necessary to the growth of children, or, that they are a consequence of it. From that idea, many persons call them glands of growth. It is an error, and must be exposed.

The glands cannot be tumefied or choked up, but by the presence of the fluxion; for this reason, that the blood being overcharged with it, deposits it in those parts whose hollow structure serves as a recess to that matter. Hence result the affection so characterised and called glands of growth. The same matter by changing its place, may cause another disease, as is often the case afterwards.

Fathers and mothers, do feel often the glands in the neck of your children, to ascertain whether they are swollen or not. If they are, practice purgation as many times as necessary, that is, according to the fourth order of treatment, till the superabundance of humours and their malignity, is evacuated. By such means you will surely avoid the dreadful consequences of those neglected affections, such as the king's evil, cold swellings, &c. &c.

Children wetting their bed at night.

It is generally believed, that children who wet their bed at night, at an age when they ought to know better, do it from neglect or laziness: they are scolded, even punished, but it is unjustly, for it is none of their fault. That affection is a kind of dropsy particular to those children. They have some water expanded in the capacity of the abdomen. When in bed, that water ascending above the principal arteries, relaxes their motion, it throws them into so heavy a sleep, that their faculties are annihilated, the kidneys, the ureters and the neck of the bladder being inundated by that water, lose their natural elasticity, and the child becomes insensible to the expulsion of the excremental fluid.

Those who get rid of that infirmity by age, or the proper assistance of nature, are seldom cured of its root; and it becomes afterwards the source of different incommodities and diseases.

To destroy radically that infirmity, it is sufficient to purge them according to the fourth order of treatment till the cure is ascertained.

Bleeding at the Nose.

Little attention is paid to the bleeding at the nose. It is an affection common to both children and adults, the consequences of which are more serious than it is thought. I have upon this subject my own experience. In my youth, when the bleeding at the nose to which I was subject, subsided, violent tooth-ache succeeded it. My teeth were then drawn. After this kind of pain was over, I felt in my articulation, periodical pains, which became continued, and threw me into the painful situation I have mentioned before. My noxious humours by shifting their places, increased in malignity with time. I would have been spared all those sufferings if, in the first instance, I had been properly purged, so as to destroy the cause of bleeding at the nose. When people talk of that affection, it is merely to say, that the blood is heated, or that it originates in the impetuosity of youth, the vivacity of blood, the vigour of the individual, a too great exercise or application, &c. &c.

If, generally speaking, the functions of the human body and the cause of diseases were better known, and the results of experience better listened to, people would think differently and act as the case requires. The bleeding at the nose differs from the hemorrhagy only as to the nature of the cause which produces it. With time that cause, altogether humoral, may acquire the malignity of the hemorrhagy, or bloody flux. It is for that reason that the bleeding at the nose often precedes the hemorrhagy. The fluxion carried by the blood into the nasal canal, or those near the pituitary membrane, produces by its volume the swelling and obstruction of those parts; it breaks or dilates the tunics, and runs out tinged with the blood it carries with it. This incommodity is periodical, and returns more or less often; but if the serosity is burning enough to break the tunics, so as to give an issue to the blood, then it becomes a hemorrhagy, which is also periodical, and may return in more or less time.—The bleeding at the nose is often preceded by pains or heaviness of the head; these incommodities commonly subside when the bleeding takes place, because the vessels are emptied: but they seldom disappear without leaving the individual exposed to another affection, more or less serious, according to the degree of depravation of the humours, the malignity of the fluxion, and the sensibility of the parts affected. By merely changing its place, the fluxion will produce a new affection, no matter how it is called. We have mentioned some of its effects in speaking of dropsy, marasmus, consumption, &c. The practice of purgation sufficiently reiterated, till the health is entirely recovered, will not only stop the bleeding at the nose, but will also prevent its often serious consequences.

As that affection is always the result of the chronical depravation of the humours, the fourth order of treatment must be followed.

Pediculary Affection.

It is a prodigious quantity of lice, whether they exist on the head or on any part of the body; if they have not been communicated externally, they are always produced by internal corruption. A person may become lousy by neglecting to comb his hair, to change his linen, or keeping his skin so dirty as to let the corruption stagnate in it; but if after having done what is necessary to keep the body in a perfect state of cleanliness, an individual has lice, it is then obvious that the cause which produces them is internal, and no other than the degenerated humours. It is then called the pedicular affection.

In following the fourth order of treatment for the total evacuation of those humours, that affection, to which many children, adults and some old people are subject, will also be destroyed. If this truth were generally known, from how many sufferings would children be preserved during their lives? For, by expulsing the matter which produces that vermin, worse diseases would be avoided. Old women's stories on that subject, are too much listened to. Many mothers believe that lice give health to their children: they entertain that opinion, because when that vermin disappears, their children become sickly. If the medical art was founded upon the true principles which nature indicates, physicians then in possession of a sure and useful talent, instead of a science purely conjectural, would have certainties instead of doubts, and the public who always echo their assertions, would repeat truths instead of mere conjectures. When an individual is sick after the pedicular affection has disappeared, it is because the humour which had fixed itself in the skin, and maintained that vermin, has left the skin, and has settled in another part of the body, where it may cause a disease called by a different name.

Scurf.

From the ordinary way of treating the scurf, it is not surprising that that disease should be thought incurable. Not only is the usual treatment very painful, but it avails nothing for the cure. What can be worse adapted to the cause of diseases than that plaster of a hollow form, by which the produce of the scurvy settling is plucked out! That painful operation cannot prevent the blood from continuing to carry the matter towards the hairy parts of the skin; what better proof can we give of this fact, than the reiteration of the same operation without success? Besides, it may be remarked, that if the scurf quits its seat, the patient is no less diseased because his constitution has not been depurated.

All emollient and resolute topics may be used without danger and even with advantage; but the destruction of that disease cannot be obtained but by the total evacuation of its material cause.

The fourth order of treatment must in consequence be followed. The vomipurgative is often necessary, at least in the proportion of the dose to three or four of purgative.

Small Pox.

Small pox is a crisis more particular to childhood than to any other period of life; still the human species is subject to it, at any time during existence, even under its eruptive form. The cause of this disease consists in a portion of glairs, which has filtrated into the circulation, where, with a portion of phlegm, it has been converted into a noxious matter by the heat of the serosity. It is those matters which produce shiverings, fevers, heaviness, weariness and pains, because they are in the way of circulation, and disorder its natural course: they are the symptoms of the first period of the disease. The blood which in this case, as well as in every circumstance during life, tends to its depuration, militates against those matters, carries them to the extremity of the capillary vessels, in order to cause an eruption and to expulse them. Then the skin is successively covered with the mattery pimples, in more or less quantity, which calms the fever and makes it soon subside. Such is the second period; after about twelve days, the pimples dry off and fall into dust; it is then the third period.

The small pox is deadly, either by the malignity of its contagion, or by the bad nature of the humours of the patient. If the individual who has the small pox was sickly before, or if his humours were long since or only recently corrupted, he is a great deal more exposed than if he had enjoyed perfect health before: he is still more in danger if the contagion is malignant. If the malignity bear the character of purple, or of putridity, it may prevent the crisis. By resisting the efforts of nature, the matters may very soon cause death, by decaying the viscera or stopping the motion of the blood, by the compression which the serosity, in this case very burning, exercises upon the vessels.

In order to prevent this disease from being mortal, and also all other accidents, there is a preservative caution easy to be taken.—When it is ascertained that the contagion has spread in a town or country, it is a warning to be on the alert, and not to mistake its first symptoms for those of another disease. To make sure of it, it must be ascertained, if they are such as are described above, in the first period of the disease, and for fear of a mistake, and in order to prevent the life of a patient being in danger, it is prudent as soon as health is impaired, to provoke reiterated evacuations with the vomipurgative and purgative, as in case of an ordinary fever. The second order of treatment may be followed; but, if requisite, the third order must be strictly followed till the violence of the disease has subsided.

Supposing that it was not the symptoms of the small pox, the patient will, by the treatment, get rid of the disease, no matter how called, and the object in view, as to health, will be the same. At the second period, and while the fever continues, or if fears be entertained for the life of the patient, the evacuations must be continued though the variolous eruption takes place, in order to prevent inter-

nal obstructions, or settling of humours. By this means, the crisis takes its course, and whether the humours be slightly corrupted, or strongly depraved, the life of the patient is equally free from danger. And in case of any new attack of pain, or any sign of accident, the purgation must be repeated in the interval of the drying of the pimples.—By evacuating in this manner the corrosive serosity which produces holes in the skin, and causes excessive itching, the eruption will leave no marks upon the skin, and the patient cured by this practice, will not be exposed to the different incommodities, which are so often the consequences of this disease.

The inoculation of the small pox was formerly known and practised. That system has had the fate of many others. It ought to have been abandoned sooner, because it was directly opposed to sound reasoning. Another has succeeded it, and is now in great vogue: it is vaccination. The object of inoculating was to communicate the small pox, in hopes of rendering the disease less dangerous. Vain hope! deceiving illusion! But the object of vaccination is to make the small pox disappear entirely. The vaccine matter which is insinuated into the porous part of the skin, to constitute vaccination, was originally taken from a pimple found on the milk bag of an English or Scotch cow. This discovery having been accredited, the first child thus vaccinated, furnished vaccine matter for all the rest. So this matter is transmitted the same way with the variolous matter, in the time of inoculation. It is laid down as a certainty, that vaccination will extinguish the small pox, as long as that operation will be practised. We will not raise any doubt on that subject. But is it to be believed that the material cause of the small pox will not subsist any longer? In that case there would be no more cause to produce diseases, and, consequently, no body would be sick any longer; for the cause of the small pox is the same which produces all kinds of diseases, and which is attached to the existence of all beings.

Such are, in our opinion, the consequences derived from such a principle: the small pox, by its character, being a crisis, and having the same cause and object as all crisis in general. It must be acknowledged, that the class of sick people who are thought to be free from the small pox by vaccination, would not be sufficiently benefited by that discovery, if the art did not come further to their assistance. It cannot be contested that vaccinated people, as well as those who have not been vaccinated, may equally die, either for the want of the insufficiency of the crisis essentially necessary for the protection of existence. Indeed, observations show, that life is often due to a natural crisis, in a number of cases, where the malignity of the putrefaction of the humours is not arrived at such a degree as to prevent nature from provoking their evacuation. If a father, by vaccination, saves his children from the dangers of the small pox, he must certainly be delighted with such a preservative system. But if his children, after having felt the different crisis common in such a case, either by diarrhœa, some eruption on the skin, some settling of

humours, or spells of fever, should become so intensely sick as to die of an inflammatory disease, gangrene, putrefaction of the intestines, or by the effects of some other internal injuries, then, it is clear, that nature had not the strength necessary to provoke the evacuation of the putrified matters, which caused the accident. Or, if after having received the assistance of the medical art, their life cannot be saved, can it be doubted that their death is the result of the want of evacuation of those matters? It is certain, that to this day, the medical art has not assisted nature by a purgation proportioned to its wants. All diseases being the effect of the corruption of the humours, when nature has lost the power of expulsing them, they must cause death, which may be justly called unnatural, for it happens at a period of existence, where the cessation of life is not the natural consequence of its duration.

Measles.

The measles is a crisis, like the small pox, but it is in general less dangerous, and is characterised only by the eruption of serous pimples.

No doubt it is indispensable to evacuate the fluxion, which causes this disease, together with the mass of humours which is the source of that fluxion. The same treatment must be followed for the measles as for the small pox, paying attention to the benignity or malignity of the eruption, and to the character of the general affection of the patient. It commands, also, the same conduct in the treatment as the small pox, either in case of life being in danger, or in order to prevent the accidents which that disease often leaves after it, when the patient has not been sufficiently purged.

Hooping Cough.

Children are more liable to catch cold than many grown people, when by want of self experience or proper attention from their guardians, they suddenly pass from heat to cold; by indulging in plays or excessive exercises which never end, but when they are extremely tired. Such is the principal occasional cause of this disease; but the choking up or obstruction of the first ways by humoural plenitude, deserves a serious attention in order to deliver those patients from the cause which produces coughing, hoarseness, vomiting and other symptoms. The acrimony of their humours soon corrupted, produces the fluxion, which varies in its course by interruptions and periodical returns; then the fits are more or less violent, some times convulsive, owing to the degree of the malignity of the matters, and the degree of the affection of the membranes of the lungs, and of the organs of respiration.

This disease often puts an end to the life of the patient, after a great deal of suffering. The common remedy in use is sweetening drinks, and always the same thing. They may calm the disease, but they certainly do not evacuate its cause: then it is, that those pa-

tients remain with a principle of degeneration in their humours, which, sooner or later, produces all kinds of affections, and even death.

If the hooping cough is taken at its first period, it will be destroyed by the treatment of the first order, or at least the second; but if the affection is chronical, the fourth will be followed: and if the fits by their violence are such as to leave room to fear their consequences, it is then necessary to act according to the third order of treatment. But, whatever may be the order of treatment followed, the vomipurgative must not be neglected, and in this case must be taken alternately with the purgative, and even oftener, so as to give two doses of it against one of purgative.

Croup.

This disease, peculiar to childhood, upon which not a little has been said, is still nevertheless, the butt stone of the different treatments which have been invented. We agree with those who have observed this disease, on the existence of a membrane with its purulent matter which forms itself in the trachea artery. We have seen no where explained, how those two foreign bodies were formed, nor have we been taught how to avoid one more than the other. Are bleeding, vesicatory plasters, and expectoratives, a treatment analogous with the cause of this disease? We hope to prove the contrary.

The cause of the croup is not different from that of all other diseases of the human body, and the curative means cannot be different from those which nature indicates, and which are every day crowned by success, which experience justifies. We have several times demonstrated that the corruption inherent to the humours, gives them different characters. We have established the action of the serosity, (as little known as its source,) which produces all kinds of evils. We have explained the formation of the pus, of the glairs, of the matter forming noduses, gravel, stone, by the action of that same serosity, the agent of all the condensations and concretions which take place in the human body. We will not, then, fear to say, that the membrane of the croup is, as well as the membrane of the cyste before mentioned, the work of the humoural serosity, acting upon a quantity of phlegm and glairs, which evidently stagnated in the first ways long before the manifestation of the croup, properly speaking. It is from the mass of the pus previously formed by the fluxion with those two kinds of humours, that the membrane in question has also been formed. The serosity is its sole agent of formation, by heating with its special heat a portion of that matter to the consistence of a membrane. This operation is the same as that which takes place in different liquids, where there is also an agent of formation, and in which we find coagulated and condensed bodies, skins and even membranes, which have been formed by that agent, as in wine, vinegar, beer, cider, &c.

The reason why children are predisposed to have the croup is, that the cause of diseases is too much disregarded, and because it is expected that a radical cure can be obtained without the assistance of purgation, which is impossible. Children are often subject to plenitude, and as they do not spit, they have not the benefit of expectoration. It is wrong to depend upon the assistance of nature, since a state of humoral plenitude may be followed or preceded by the croupal affection.

Signs of an alteration in the health of the child soon appear, as a consequence of the principles of that disease, and of its progress. Then foresight is necessary as in all cases of indisposition. There is no danger in purging till the cure is radically obtained. The application of the first order of treatment is often sufficient. It is because this precaution is neglected, that fever breaks out, pains are felt, the affection progresses, respiration is obstructed, and the voice changes in an astonishing manner.

Perhaps, then, many people may reproach themselves with having neglected to attend the patient at the first period of the disease. In that case no time must be lost, the evacuations must take place by the third order of treatment, with at least two doses of vomipurgative successively, and a dose of purgative for the third, and reiterating them as long as the danger is not over. Then the second or fourth order of treatment is followed.

If the purulent matter has not stagnated long enough to decay the viscera, and if the membrane has not yet acquired a consistence too compact or indestructible, the patient will be saved.

Reluctance of Children for Physic.

Children, as well as grown people, have a reluctance to take physic.

It is a truth proved by facts, that children are subject to frequent diseases and a number of infirmities; it is also proved by observation, that out of one thousand children, born at the same time, there are not one-half of them alive after ten years. What a field for reflection!

As soon as they are sick, purge them immediately. If you wait, the disease will progress, and the more it will increase, the more doses will you be compelled to give them. Fathers and mothers, be their own doctors; penetrate yourselves with this principle, that by so doing you will not only prevent further suffering, but also avoid the inevitable trouble of forcing them to take a great number of doses. It may even happen, that not being able any more to master them, you would see them die in your arms, owing to their obstinacy in refusing to swallow the doses. We have not succeeded to compel our child (of whom we spoke in the 9th chapter) to take so many doses as we have mentioned, without struggling against her reluctance and bad will. The first time she refused the dose she was four years and a half old. Without waiting we seized our refractory child, and having opened her mouth by force, we poured the dose into it, which she

threw out. A second dose was repeated by the same means. She was malicious enough to keep it in one side of her mouth, and a moment after she again threw it out. A third one was given, which had the same fate. Then a determination, strongly intimated, was followed by a fourth dose. This one, at last, was taken with docility and resignation. To scolding and threats succeeded the reward. From that moment the child never hesitated to take the dose; so much so, that in the evening the dose was placed by her bed side, and at our rising out of bed, she had already swallowed it. This triumph was not for a few doses, for the quantity which she took during both her childhood and adolescence, is incredible.

This relation contains the strongest evidence which can be given on this subject, because facts speak louder than all those vague stories which rest upon no acquired experience. It is by imitating our example, that fathers and mothers will prove their love for their children. But let us say here, without drawing any consequence from it, how many grown people are children in such a case, and with whom the same violent means ought to be used! How many have not even the instinct of their preservation, and, consequently, degrade their quality of men.

CHAPTER XVI.

DISEASES OF THE SKIN.

THE diseases of the skin generally result from those cases in which the blood throws out through the porous parts, the fluid mass of the corrupted humours which circulate with it. This evacuation taking place through the same ways as the insensible transpiration, evidently follows it. But the skin being a sort of sieve, extremely close, the finest part of the fluid matters can only be transudated through its pores. It is for that reason that the transpiration or sweat provoked by means of sudorifics, is insufficient to absorb all the fluid humours which circulate with the blood, and cause the accidents for which sudorifics are made use of. Those pretended remedies are not only insufficient to cure, but are even dangerous, for, they carry to the skin a matter which is not susceptible of being evacuated by that channel, and which may afterwards produce settlements or abscesses. They are more than insufficient to expulse the coarse matters which remain in the intestines, and produce the serosity. This fluxion carried outwardly by the blood, expands itself more safely and more frequently in the divers glands, than it goes out by the transpiration, as a great many people believe, without any foundation. The skin is then subject to these diseases as the other parts of the body are subject to other affections. But as the source of all evils as well as the vital principle, emanates from the interior, we must work internally to drain that source, as we feed internally the principle of life.

Common Sweat.

The common sweat is the effect of the heat produced by bodily exercise, or otherwise. It is fed by a plenitude of fluid more or less heating, owing to the state of the pores of the skin, of the temperature, &c.

When sweat is obtained by internal or external means, its benefits are more apparent than real, it produces only a momentary relief. It incontestibly weakens, it does not attack the source of the disease; on the contrary, it forces a portion of it to pass in the circulation of the blood, and that matter so mixed with the blood is the very cause of the weakness. The provocation of the sweat is at best but an insufficient means, being entirely external. It is yet made use of, because a long rooted error has placed it under the shield of prejudice. But for the same reason that it is dangerous to force out the sweat by any accelerating means, it is wise to do nothing to prevent natural transpiration.

The work of nature through the excretory channels of the skin must always be free.

Continued Sweat.

If the cavities contain a quantity of watery matters, if those matters are incessantly drawing near the skin, the result is an abundant and continued sweat. This transpiration has often a smell which shows the degree of corruption of the matters and their source. But whatever may be its character, it is always of a nature bad enough to be dreaded. If that matter ceasing to run towards the skin, concentrates itself in some cavity, it produces dropsy or some other disease.

Continual sweating being the effect of a chronical depravation of the humours, it is necessary, in order to destroy it, to follow the fourth order of treatment, till its source is entirely drained, and health restored.

The Itch.

Of all the diseases of the skin, the itch is the most contagious. It may be communicated by the touch of the person affected, or by his linen and clothes. It has been pretended, that in the matter of the itch, there are animalcula or very small animals. We will not contest the microscope the power of magnifying objects, nor are we disposed to trace the origin of that opinion. But the fact, upon which we have no kind of doubt, is, that the itch is caused by the corruption of the fluid humours. By means of the contact, the said corruption infiltrates itself by the pores of the skin, and soon establishes its ramifications with the total mass of the humours, (as explained in the 3d chapter.)

There is a variety of itches. Some are more malignant, and, consequently, more difficult to cure than others. It is certain that if an individual infected with a contagious virus, such as the venereal, for example, catch the itch, he may communicate it with a character more malignant, and which being more difficult to cure, will require perseverance in the treatment, in order to depurate entirely the system of the patient.

Every one, according to his own notion, compounds different kinds of ointments or topics for the treatment of the itch. These cutaneous absorptions are derived from the erroneous practice of pretending to cure, by external means, diseases, whose cause is all internal. Bleeding and diluting, or aperient drinks, are the foundation of the internal remedies. This mode of treatment, serves only to bring a little later a serious disease, whose cause is then derived from what was originally a slight incommmodity, easy to be cured. It is evident that bleeding forces the itchy matter to enter into the circulation; then the blood finding itself overcharged by it, throws it out of its ways, and forms the settlings, which afterwards produce different kinds of affections, and even of the most serious nature.

To destroy, surely, the itch, if recent, purgation must be resorted to, according to the first order of treatment, for the first week, the second, and even the third, if necessary. If the itch is complicated with some other old disease, the treatment must be made according to the fourth order, until a radical cure is effected.

It is certain that by following this treatment, the purgatives acting upon the total mass of the humours, will not only cure the itch, but also other diseases or infirmities in the same individual. Such is the advantage of a method which has acknowledged the unity of cause in diseases. In the treatment of the itch, it is necessary to use as an auxiliary, acting upon the superficies of the skin, an antipsoric ointment, such as white lead, a little red precipitate mixed with grease, to make a daily friction.

Tetters.

Tetters appear under different forms, and are of different kinds. Some are dry, because the serosity burns the epidermis, dries it and reduces it to powder. Others are pustulous, miliary, and even heating and corroding. They are caused by the excessively corroding and burning action of the serosity which has concentrated itself in the substance of the skin. These kind of tetters, in some individuals, are not contagious. Those which are contagious, are communicated by contact, as the itch. The same treatment externally and internally, operates equally the radical cure of the dry tetter; but the pustulous and inflammatory ones, require a different application, in order to favor suppuration, to soften the inflammation, and to assist in the dessication of the skin. The only difference, then, between the treatment of the itch and of the tetters, is the use of the cerate instead of the anti-psoric ointment, for all tetters except the dry one.

Observe to follow the fourth order of treatment, if the affection is chronic.

Freckles on the Skin.

Many persons, women particularly, are subject to have freckles upon their skin. This affection is the sign of some depravation of the humours, and, generally speaking, the warning, if not the characteristic of some disease. They scarcely exist in any individual, without some incommodities more or less serious.

The best of cosmetics is, no doubt, the purgation; it must be reiterated till the source of the corrupted fluids which overcharge the lymph, and which the blood carries to the skin, be drained.

By following the fourth order of treatment, the fair sex will derive a double advantage. The handsome woman will not grow ugly. The woman who is least favored by nature, will be more attractive with her natural colors, than with artificial ones; and both will recover perfect health, and preserve their existence.

The Rose, or St. Anthony's Fire.

The erysipelatous eruption is a tumour more or less heating or inflammatory, with pimples on the skin. Its efficient cause is the same: the humoural plenitude. The blood carries it from the centre to the circumference, so as to relieve the viscera which are then encumbered by it. It would be erroneous to believe that the body of the patient ought to be left to rid itself of the humoural fluxion which characterises this disease, before using the purgative means. On the contrary, at the first appearance of the disease, purgation must take place, at least according to the second order of treatment, for the third is often necessary even in the beginning of the treatment. The vomipurgative is always necessary when called for by the plenitude of the upper ways. The cause of the erysipelas, (commonly called St. Anthony's Fire,) cannot be too soon evacuated, for its consequences are nothing less than the gangrene, and death itself, which often happens, because bleeding, leeches, fomentations, calmants, and other noxious palliatives, have received preference over curative means.

CHAPTER XVII.

TUMOURS, SETTLING OF HUMOURS, AND ULCERS.

All humoural tumours or swellings, settlings, buboes, boils, and other prominences on the skin, which are formed by coarse or purulent matters, all other settlings produced by serous matter, whatever may be their kind or external character, end, as it is known, by an ulcer, when they abscede naturally, or when they are operated upon.

on. Their vocabulary is very extended; but as we consider here these kind of affections only with regard to their source, and the cure which will inevitably follow, if that source is drained, we will abstain from any superfluous details. The cause which produces these affections externally, is the same which produces, internally, settling of humours, tumours, obstructions of different kinds, either to the pylorus, liver, spleen, or in any viscera whatever, with this difference, that in the first case this cause has taken a different direction, by acting at the circumference of the body; and in the second case, by concentrating itself in its centre. No matter how these affections make their appearance, whatever may be their characteristics and denomination, they are always caused by the corruption of the humours, like all other diseases.

As to the affection formed by purulent matters, it is a portion of glairs which infiltrates itself, as the phlegm, with the fluxion in the vessels, and which is there nealed by the heat of that serosity. The blood in order to disengage its motion, obstructed by those matters, throws them upon the parts which by their form, structure, or particular positions, are more susceptible of receiving a settling. Such are the different glands, and in general all the cavities. When the serosity is united and deposited alone, as it happens in the serous tumours above mentioned, such as in schirrosity, cancers, polypus, wens of some kinds, the affection is different, and present another character than when coarse matters have followed the fluxion in the settling.

The fever which precedes or accompanies settlings in general; their inflammation, the pains which follow, are caused by the serosity and the matters which are in the way of the circulation of the blood. It is the burning heat of that fluxion, which definitely changes the matter into pus; it is the same fluxion which, by its corroding principles, gnaws the skin and makes the hole, through which the purulent matter issues, when the tumour absceodes of itself. It is, then, incontestible that it has acquired a great degree of malignity when the body is in a state of suffering. Nevertheless, in all cases of internal diseases and pains, where that serosity has acquired that same degree of malignity, it seems that no attention is paid to it, by the little precautions taken to deliver the patients of it. It is, then an error to think that the serosity is less noxious in the case, (for example,) of an inflammatory fever, or of an acute pain felt externally or internally, than in the case above cited; it is still that same fluxion which, as long as its source subsists in the patient, after the surgical operation usually practised, entertains cancerous, schirrous, sarcomatous ulcers, and those which have succeeded to fleshy and purulent tumours, whether encysted or not, as it has also contributed to the formation of tumours, settlings, and abscesses, which have preceded these affections. It is by infiltrating itself into the substance of the bones, that the serosity causes exostosis, and contributes to the formation of the true encystis, and when it unites itself in the fleshy and tendinous parts, it produces the false encystis. The treatment of these affections is the same as for the preceding cases.

When a settling, a tumour, a swelling, or an obstruction, takes place in some parts of the body, either internally or externally, it is a proof that the blood is overcharged by a corrupted humoural matter, and those affections show the state of disease of the individual.—Some times the humours rejected by the blood arrive slowly, then the settling is made by congestion; but if the settling is made rapidly, that is, if the tumour is almost seen swelling up, it is then a settling by fluxion.

Settling of humours terminate in resolution or suppuration, owing to the matter which they contain, and the remedies externally employed. It is always better, for several reasons, to destroy the cause and its source by a purgation, sufficiently repeated, than to abandon the patient to the sole efforts of nature..

In supposing that the settling will terminate well, without the assistance of purgation, the individual remains exposed to have another or some other accident more or less serious. His body not being depurated, he must fear for his health. If, on the contrary, purgation is practised according to the second order of treatment, with the application of a proper resolute or repercutive upon the tumour or settling, at its first period, the purgation will make it disappear, if by its nature it can be dissolved; and if it cannot, if the matter it contains must come to suppuration, it will either make its way externally of itself, or be surgically operated upon, and then properly dressed. But the result of the purgation practised with the view of dissolving the settling, will be a diminution of the mass of corrupted matters which, if not evacuated, would have fed and kept up suppuration. By repeating the purgation after the suppuration is established, according to the second or fourth order, as the case may require, it will drain the source of the matter, and will favour the healing of the wound, by regeneration, that is to say, without leaving behind any remnant of that affection.

If so many settlings of humours, simple tumours, or abscesses, become with time chronical ulcers; if so many misfortunes, so many painful accidents happen to those who are afflicted with those affections, it is incontestibly because the means prescribed in this method have not been practised. We repeat it, if the affection is chronical, the purgation must be conducted according to the fourth order of treatment; and if it has taken place on some parts of the upper ways, the vom-purgative must be used in order to turn away the fluxion and the humours in their course, and also with the view of facilitating the action of the purgative, which must operate their evacuation.

It is a misfortune when an ulcer takes place in the throat, the œsophagus, or the intestines; the rectum, as it happens by the fistula; for as it is impossible to supply other channels, the patient must preserve the courageous determination to triumph over such difficulties.

It is necessary to dress external ulcers with a soft suppurative ointment, at least twice in twenty-four hours. The plaster will receive the matters which the blood expulses through the issue, will

protect the wound from the injuries of the air, and will favor the nutritive moisture in the regeneration of the flesh and skin, while purgation will expulse the matters which might prevent its salutary action.

Lint, tents, dozels, and the practice of washing ulcers, are contrary to their radical cure. Those means may be tolerated only at the moment when the abscess makes its way externally, or when it is operated upon; but as long as the ulcer suppurates well, make use of the common suppurative ointment. When the suppuration decreases, soften the action of the ointment by adding common cerate; and when the healing takes place, use common cerate alone, to which you add a few drops of extract of saturn.

Scrofula, or King's Evil, or Cold Humours.

There are exceptions to the common rule, in the nature of the serosity, and of the humours which produce it. It may some times happen that the fluxion is without heat at all, and without much acrimony (as observed in the first chapter). It has that character in the glandulous affection, known under the name of king's evil, or cold humours. This disease belongs to the class of settlings and ulcers, and requires the same treatment. The pains which these affections cause, if any, are very light. The reason of it, which is very plausible, is, that the matter which is cold, no matter where it is carried, does not produce such sufferings as matter of a different nature.

The cure of these affections may be attempted with a prospect of success, by following the fourth order of treatment, and having the surgical operations made when necessary.

Whitlow.

The whitlow generally takes place on the fingers and some times on the toes. It is a settling of humours, which comes on after a pricking or any other wound, and often even without any external provocation. The pains in this affection are very acute. When it breaks out, it often shows an excrescence. This settling commonly takes place under the periost, and may rot the bone, which occasions the loss of one or two phalanxes. A good surgeon may open the settling with skill, even make the amputation of the affected limb; but cutting is not curing. If the cause of this affection was better known, that operation, painful as it is hurtful, would never be resorted to.—Many a time it has happened that the pains have subsided and the recent whitlow has been cured by a single dose of vomipurgative.—This happy effect was obtained, because the serosity had not time enough to form a lesion on the part, and because the vomipurgative, by its known properties, displaced and evacuated the fluxion. It is then necessary to make use of this evacuant in the beginning of the treatment alternately with the purgative, according to the second order, except that the violence of the pain should require the third

order; and if the whitlow is chronical, it is an ulcer and must be treated after the fourth order.

Sores degenerated into ulcers.

When a wound of any kind whatever, made with a cutting, pricking, tearing body, does not heal, as is customary with common wounds, it then becomes an affection complicated with an internal or humoural cause. It must be acknowledged in that case, that the humours of a wounded person are more or less corrupted. No doubt can exist, when, besides, the suppuration is abundant, when it lasts a long time, when the wound presents inflammation, when the patient has fever, and when he does not enjoy perfect health: it is then requisite in such a case, to use purgation according to the order of treatment which is applicable to the situation of the patient, to the violence of the pains, to the duration of the wound, or to a previous disease. By this means, his body will be depurated of the matters, which occasion so many accidents, and which by remaining in the system, are not only an obstacle to the healing of the wound, but make it also degenerate into an ulcer, and provoke gangrene.

There are chronical ulcers, such as those which have taken place after a settling, a wound, or a degenerated sore, whose cure may require a treatment of several years in order to drain their source entirely, when it has acquired a high degree of malignity by too long a duration. In order to form a sound opinion as to the result of the treatment, the physical constitution of the patient, his temper, his age, the state of his health and previous diseases, must be taken into minute consideration. When water runs out of ulcers, they are of a more dangerous character, and more difficult to heal than those which are purulent. We are inclined to think it is a sign of incurability.

It would be a great benefit to wounded people, if surgeons were penetrated with the principles of this method. It would certainly supply the deficiency existing in their theory. It is time indeed to know, that it is impossible to heal any wound or sore by external application only, and without dangerous consequences, when their cause is internal. It is no less pressing to acknowledge that, to be useful, the treatment must also operate internally, in order to destroy the principle of the ulcers, which is no other than the principle of all diseases.

How many individuals would be saved! It is thought that their death is the natural consequence of their wounds, when in fact they sink under the weight of the corruption of their humours, which have not been evacuated.

Gangrene—Amputation.

Amputation seems unavoidable in all cases where a cannon ball, for example, has carried away a limb, or where the bones are fractured and shattered to pieces: because it is urgent to rectify that accidental amputation, no doubt badly made. Without such an oper-

ation the wound could not heal, and the remaining stump would be more discommodious to the individual.

Gangrene often takes place in degenerated scres and ulcers. It often attacks the bones, and then takes the name of sphacelus. It is generally believed that gangrene is produced externally. How can we doubt it when practitioners are heard to say that amputation is necessary to prevent gangrene from progressing internally? How many people are imposed upon by such a false maxim! It is with reason that several judicious physicians have said that amputation was at the best useless; because either the wound made after the operation will not heal, or if it does, it is then possible to heal the wound existing before the amputation. Is it a mischance attached to the dexterity of the partisans of amputation, which renders their skill illusory? Let us lay aside the solution of this problem; let us make sincere wishes that they may acknowledge as an undeniable truth, that gangrene will re-produce itself after the operation. Is it not extremely painful to see so many individuals losing their limbs one after another, and at last dying miserably? Be it known, then that the gangrene is caused by the serosity, emanating from the black bile, infiltrated into the circulation and gathered by the blood upon the affected part: likewise, that this same fluxion instantly mortifies the parts, by burning and consuming the flesh and even the bones, which become fœtid; then it will never more be supposed that gangrene is foreign to internal depravation.

As soon as a wound presents the first indication of the gangrene, the most salutary precaution is to evacuate the mass of putrified humours which have produced it. It is indispensably necessary to begin with the vomipurgative, if it has taken place in some of the upper ways. The doses of purgative must be such as to produce copious evacuations. The gangrene may some times be destroyed by following the treatment of the second order; but it is when it has not yet acquired a high degree of malignity, the most certain is the third order. As an auxiliary to the internal treatment, it is prudent to use an embrocation of sufficient strength to separate the dead parts from the live ones, and, consequently, to take off the gangrened parts. (By embrocation is meant all kinds of application of substances, fluids, emollients, resolutive, with which to bathe the affected parts, which are kept wrapt up in compresses, steeped in a proper liquid.) After the suppression of the gangrene, the fourth order of treatment will be followed, with the dressing indicated for ulcers, till the cure is radically effected.

CHAPTER XVIII.

EPIDEMIC DISEASES.

In describing the general cause of diseases, in the first chapter, we could not make any kind of exception. This chapter, then, will com-

prehend the most serious diseases, and such as are so very dangerous as to spread consternation every where, to frighten whole nations, astonish and puzzle the most ardent observers, as well as the most reflecting men. This general terror would be lessened in a great measure, if the medical art was different from what it is, or if it was what it can be.

The internal, efficient, immediate cause of epidemic diseases, under whatever denominations they may be comprehended, is the same with the cause of all other diseases. The only difference lies in an increase in their intensity and malignity. Their occasional causes are also the same as in other circumstances, and such as they are explained in the 2d and 3d chapters. But, then, they exercise upon the humours the most energetic action of corruption which can be imagined.

This difference in the character of the occasional causes changes nothing in the means to be employed against them. They are absolutely the same, but their application is specially regulated by the third order of our method.

Reason, enlightened by experience, tells us, that if the disease displays an extreme vigor in its attack, it must be encountered with still more vigor and courage. If it is remarked that it has a deadly action, such as to deprive of life in forty-eight hours, or even in less time, those who are under its influence, the activity of the treatment must be increased as much as possible. This means will prevent the cause of death, which in those cases never happens but for want of expelling the putrefied and pestilential matters, which, remaining too long in the intestines, do infinite injury to the animal economy.

It is, above all, in the strict and severe application of the third order of treatment, that those who may have the misfortune to be under the dreadful influence of pestilential, endemical or epidemic diseases, will find their salvation.

The following article on virus, may still farther corroborate our assertions.

Virus in general.

Under the generic title of virus, we comprehend, together with those properly called scorbutic, scrofulous, cancerous, tettery, itchy, venereal, hydrophobic, all the produce of the depravation of the humours, to which the Creator, for the accomplishment of his designs, has subjected the human species, and to which mankind owe all bodily sufferings and affections.

We have made known in the first chapter, under the denomination of serosity or fluxion, a subtile and deleterious matter which emanates from the mass of the humours; and we have said, with reason, that the greater the degree of corruption, the more malignity that matter contains in itself, and, consequently, the more it is dangerous.

Serosity and virus, according to our acception, are two words often synonymous; and viruses, whatever may be their character, are always a serosity, which, according to its nature, is more or less noxious to health and life. That fluxion being the only efficient cause of all pains and sufferings, and the weapon which corruption makes use of to destroy life, sweeps away thousands of patients at a time, as in epidemics, plagues, &c., and not unfrequently hurries them to their tomb, at the moment when they least expect it, as in apoplexy, sudden death, &c.

Experience has demonstrated to us, that those doctrines spoken of as being so sublime, by those who, no doubt, received them too hastily; also, those theories said to be built upon sure foundations, and supported openly from their starting, by the same men, are undoubtedly false, and, consequently, noxious. They either do not prevent the death of those patients, who might have been saved by the use of means more in harmony with nature, and better adapted to the cause of diseases; or they leave them exposed to all kinds of infirmities, as in some, epilepsy, insanity; in others, and these are in greater numbers, settlings, ulcers, nervous complaints, pains, sores, and all sorts of infirmities, at least periodical, if not fixed and continued.

The means which we indicate, are sure in their effects, verified by a long practice, and rest upon notorious and ascertained facts. If they are not constantly infallible with all patients, and at every period of life, it is because nature has set a term to the duration of existence, which no mortal can remove.

Practice and observation will show that the humours, by the high degree of corruption they are susceptible of acquiring, may form and produce some kind of substance, or nature of substance, and even foreign bodies. Things the most astonishing can also be remarked; for the more the humours are vitiated, the more the human body may contain substances, which by their forms and capacities will pass for phenomena, in the eyes of the curious, who cultivate the sciences; but infatuated with novelties, and in general with whatever is superficial, he will neglect the main point, to ascertain the cause of their formation, and nothing is done towards real utility, and the cure of the class of sufferers. We think, after due reflection, we will not be found to stray from the truth.

Whatever may be the genus or species of his disease, a patient wants a radical cure, without fearing a relapse. How can he find those advantages with superficial treatments? For any treatment which is not founded upon the internal cause of diseases, can be but superficial. What can be more so, than those pharmaceutic compositions, the result of chemical analysis, which are rather an object of curiosity for learned men, than of real utility for the sick. Were they substantially learned who laid down as a principle, that contraries may be cured by contraries? And as a consequence of this false principle, it is pretended that a disease may be cured by its contrary. To be short, we will exemplify this doctrine by a single case, among a number of others. If a patient feels in himself an excessive and

burning heat, producing great inflammation, he must, it is said, be greatly refreshed, be made cold by analogous means, be exposed to an icy region, even be more or less loaded with ice. . . . Such a principle is entirely false, because that excessive heat is a matter produced by the humours in a high degree of corruption. It is the serosity which is itself that very heat, and against which, all the refrigerents in the world will avail nothing. They cannot prevent the consumptive humours, that is, the humours which have acquired an extreme degree of heat, from remaining in the system, debilitating the constitution of the patient, and putting an end to his existence, by destroying natural heat. This practice might receive a just application with prudence still, in the case of burning pains, resulting from the accelerated circulation of the fluids, from the friction of the globules of which they are composed, as it happens after an excessive bodily exercise, or by the inspiration of a burning air, or by making use of food too much salted, acrimonious or heating. But what an abuse, to confound causes so distinct, and whose effects are so different. This mistake and its dreadful consequences would never take place, if the cause of diseases was known, or at least not disregarded.

In order to cure, sure means, that is, those that nature indicates, must be preferred to futilities. She calls for the evacuation of the humours, for they produce the virus or the virulent serosity, when they have acquired a high degree of putridity or corruption. This means must be preferred to any other, since the corruption which baffles all the combinations of chemistry, cannot be stopped in its effects and progress, but when by purgation, the healthy part of the less corruptible, is freed from it. The purgatives we have mentioned, subtilize all kinds of serosity or virus, and will surely expulse them from the body of any patient who will make use of them before his humours or the fluxion have acquired such a degree of tenacity, as not to be evacuated. There are humours so inveterate and so profoundly incrustrated; there are also cases where the serosity is equally infiltrated, and so much identified with the blood, that they resist together the action of purgatives, with a kind of obstinacy extremely difficult to be surmounted. The treatment in such case, may be long, without losing the hope of success.

A constant practice, crowned by numerous successes, leaves no doubt as to the expulsion of viruses in general, and the cure of such patients. But we will except in our assertions, whatever has not been confirmed by experience. We have never yet found the opportunity of administering our method to those unfortunate beings attacked by hydrophobic virus, either before or after the manifestation of madness; still we have so much confidence in our principles, that we will not hesitate to say, that a purgation reiterated during several weeks, from the first period of the intromission of that virus, could destroy it, and prevent its fatal result.

It seems to us, also, that if there was no danger for the attendants, the third order of treatment ought to be followed with activity and

energy. But we leave this subject to those who may study it, and have an opportunity of making the experiment.

From our confidence, we say, and repeat, that no cure will be obtained, but by the separation of the corrupted part from that which is not yet corrupted, and by evacuating the first by due purgation, otherwise the one will share the fate of the other. Life will be prematurely destroyed, as it will also be the case every time that this method will have been applied too late.

We cannot too much recommend to those patients who will follow the treatment of this method for virulent diseases or chronical affections, generally reputed to be incurable, to be on the look out even when they might think themselves radically cured, for fear that some leaven of the old disease should yet remain in their system. They will avoid a relapse by using purgation from time to time, even if they do not feel the necessity for it. For supposing that it should be useless, they could not receive any damage from it.

We will end this chapter by requesting the friends of our method to read attentively the following abridgment, which resuming the whole of what has been said before, brings all the ideas to an unique point of action, which will be a sure guide.

ABRIDGMENT,

OR,

THE MEANS OF PUTTING INTO PRACTICE THE CURATIVE TREATMENT.

IN resuming what has been said in the whole of this work, either upon the cause of diseases in general, which we have made known; or upon the denomination which each disease has, or may hereafter receive, we have aimed to be eminently useful to the entire class of sick people; and our principal object, without which, all our endeavors would be in vain, is to impress the mind of every suffering being with the conviction, that the only means to destroy and cure diseases, is to evacuate their cause. From this undeniable maxim, *No more cause, no more effect.*

The better to show how to direct with certainty the march, the order, and the gradation of the evacuations necessary to relieve the patients from the matters which cause their divers sufferings, in a more or less intense degree; we will at one view present the division of the human body in two distinct parts, and the degree of suffering which characterises the disease to be treated. To be convinced that our method is sure in its principle as it is easy in its execution, is it not sufficient to acknowledge, what is incontestible, the cause of diseases, such as the Author of nature has placed it in all created beings, and such as it unfolds itself in the human body? Also to agree that whatever may be the kind of disease, it is always the patient who suffers and is in danger. All internal diseases, whether named or not in this method, having the same material cause, or the same source, as mentioned in the first chapter, are, in fact, but the symptoms of one main disease, the disease of the human body; for all affections are notling else but a situation the opposite of the state of health. It is then the source or the cause, which must always be evacuated, in order to destroy its effects, all its emanations; and to cure with certainty in all possible cases, that is, when nature still presents some resources in the patient.

Division of the human body, and of the Evacuants.

IN order to make the treatment easy, and the cure of the patient more certain, consider only his sufferings, their cause, and how much those humours must be corrupted which produces them. Then pursue them at first (if we can use the expression,) without mercy, or till a notable relief is obtained; afterwards, stopping purgation from time to time, till a radical cure. Whatever may be the difficulties you will encounter, the obstacles in your way, march constantly towards the aim. Evacuations must always be sufficient.

A man with the most common intellect will understand how to direct the treatment, for the cure of any patient, whose constitution yet

offers some resources, by observing, that, we divide the human body into two parts, viz. the upper and lower ways; we also divide the evacuants into vomipurgative and purgative. This division is necessary to attack with more success the cause of the pain or of the disease; whether it reside in the upper, or whether it be fixed in the lower ways.

The upper ways begin at the base of the stomach, because starting from that point, this ventricle is susceptible of evacuations by vomiting. They comprehend the breast, the neck, the throat, the head, the face, the mouth, the teeth, the nose, the eyes, the ears, the glands of the neck and of the arm pit; and extend to the arms, hands, and even to the finger-ends. The lower ways consequently, are composed of all the other parts of the body which are not enumerated in the circumscription of the upper ways, that is from the base of the stomach, going down to the extremities of the toes.

The vomipurgative is so called, because it purges both ways; it has an acknowledged efficacy against the affection of the upper ways, it has the faculty of emptying the stomach to favor the passage of the purgative, which may be rejected when that ventricle is too full. The vomipurgative not only disencumbers the stomach, but also all the viscera contained in its cavity. It attracts the serosity, no matter in what part of the upper ways it may be fixed; it divides that fluxion, agitates and displaces it. If it does not expulse it entirely by its own efficacy, it renders it more easy to be evacuated by the dose of purgative, which must follow next, as will be prescribed in the four orders of treatment.

The purgative evacuates only by the lower channel. It must be such as we have indicated, to expulse from all parts of the body, the whole of the mass of corrupted humours, as mentioned in the ninth chapter.

The injection, by its effects, must find a place in a method which rests upon the humoral evacuation. It is a means among persons of common intellect, which produces good, and is harmless; nevertheless, to use it too often would be an error. It is necessary and indicated in the case of costiveness; but to use it every day without good reasons for it, would be a mere palliative, applied to an affection, which still progressing, would prove, some times, unfortunately too late, that the curative means have been delayed too long. It gives relief, but does not cure; for it is insufficient, and may prevent from ascertaining when nature is able to make her own daily defective functions. Injections are composed in different ways, but generally speaking, all emollient substances, boiled to a strong decoction, are best. Then, when used even in costiveness, as they cannot destroy the cause of that affection, they must be assisted by purgation, sole means of cure. We recommend them, also, as useful in the following circumstances: for instance, a few days before beginning the treatment of a chronical disease, a person habitually costive, or whose nervous system is affected, a patient weakened by sufferings, by years, all valetudinarians equally suffering from plenitude of old

corrupted humours, will find it advantageous to take several injections successively, in order to obtain a vacuum. It is a kind of preparation to purgation, which is often necessary. Those same persons may, also, during the suspension of the treatment, make use of them occasionally.

There are many persons, among those who do not conceive the effects of purgation adapted to the cause of diseases, who think that it is quite natural that the daily dejections, should not take place even for several days after the purgation has ceased. So false an idea may induce them to have recourse to injections as their last resource; but how great, how prejudicial is their error! for while the costiveness lasts, they are deprived of one of the most indispensable functions of our nature, the fatal consequences of which are developed in speaking of costiveness. Let them be apprized, that it is only when the cause of a disease is destroyed, that nature will freely perform her functions. Let them know, also, that when costive, after a treatment, no matter how long, and even when in apparent good health, they must repeat the purgation, because costiveness would soon bring on a relapse, and by too long an interruption of purgation, they would lose all the benefits of the primitive treatment.

An emollient injection is often useful after the effects of a purgative dose, to moisten and soften the acrimony of the matters which remain to be evacuated, and to relieve the intestines. It is, also, proper to assist a dose of purgative or vomipurgative, whose effects by the lower channel would be delayed during five or six hours.—Purgative injections required in dangerous attacks are made out of a strong infusion of senna, cassia, &c. in hot water; to which may be added when in the pipe and lukewarm, three or four spoonfuls of vomipurgative.

Application of the curative means according to the above division.

In consequence of the above division of the human body, and of the evacuants, the following directions will guide in the proper application of the remedy; for the disease is either in the upper or lower ways.

When the disease has its seat in the superior parts of the body or upper ways, that is, if the pain is felt internally in some parts depending on the circumscription of the upper ways, or if there is a manifest plenitude of the stomach, the treatment must be begun by a dose of vomipurgative; then the purgative is to be administered according to the order of treatment applicable in the case. And as long as the upper ways are affected, both evacuants are to be given alternately, at least during the first day of the treatment. By alternately, is understood first day vomipurgative, second day purgative, third day vomipurgative, and so on, when following the first, second, or fourth order of treatment; but when following the third, it is one after the other, and at the distance indicated in that order.

When the disease, or the pains felt in the upper ways, treated a-

according to the third order, because they give signs of violence and danger, have not subsided after the first dose of vomipurgative, even if the dose has produced no evacuation by the lower channel, another dose of the same evacuant must be given, which will be two doses of vomipurgative against one of purgative. If the affection in the upper ways, being less dangerous or violent than in the preceding case, requires only the treatment of the second order, the dose of vomipurgative not having sufficiently freed the upper system, but having well operated by the lower channel, another dose of the same evacuant becomes necessary, in order entirely to deliver the upper system. Nevertheless, if it should be pressing to produce a great vacuum in the lower ways, as in cases of inflammation, violent fevers, acute pains in the extremities, or any other part of the body, it would be better to give a dose of purgative after the first dose of vomipurgative; because it is the purgative which empties the vessels and disengages the circulation. If, on the contrary, the patient does not feel any affection in the upper ways, and if the stomach does not present any sign of plenitude, which might prevent the dose of purgative from passing freely, the treatment must be begun and continued with the purgative alone, till a radical cure.

It must be remembered that it is by the lower channel that the most copious and salutary dejections are made, and that the upper ways are only the receptacle of the matters which come from the total mass contained in the human body and deposited in them. The vomipurgative has, it is true, a particular action upon that part of the system, but the purgative in its attribution has the same efficacy.

It may happen that a disease, expected to be cured without the vomipurgative, will claim the use of that evacuant during the treatment. The most common cases to which this observation applies are, when the matters adhering to the upper part of the stomach, are moved off by the evacuation of those which supported them. By becoming loose they form an opposition to the passage of the purgative, and instead of going down with it in the intestines, they provoke vomiting. In like manner, when the fluxion being displaced during the treatment, accidentally collects itself in the upper ways, and there produces a pain, more or less acute. In either case, or in both, a dose of vomipurgative is necessary: then the treatment is continued as it was begun, until this evacuant becomes again necessary.

It may be observed, that some individuals may be cured of diseases or pains in the upper ways, without the use of the vomipurgative; the purgative alone is often sufficient, particularly when the disease is treated at its first period.

There are also circumstances in which it is prudent to delay the use of the vomipurgative, though apparently necessary. It is when a person being old, or weak, or of a delicate constitution, or whose humours being in such a state of chronical depravation, that the cure, or even the relief, is doubtful, it is suspected that the commotion produced by the vomipurgative, would make too violent an impress-

ion upon the whole system, owing to the bad nature and the great quantity of his humours. In that case, it is preferable to provoke the evacuations by the lower channel, with small doses of purgative, in order to decrease softly the mass of those matters, and when the situation of the patient is ameliorated, the vomipurgative may be used when necessary.

At any rate, and to remove all doubts on that score, as it would be desirable to destroy all affections without provoking the vomiting, and as there are persons who, some times without good reasons, are afraid of it, the treatment of any disease may be attempted without using the vomipurgative, particularly when the use of that evacuant is not evidently necessary, and because it may be at any time resorted to, when it becomes evident that it cannot be dispensed with. This certainty is acquired when the stomach being too full, rejects the purgative, and when this evacuant, so rejected, produces few or no effects by the lower channel. It is, likewise, scarcely possible to dispense with the vomipurgative, while treating affections resulting from chronical depravations, because in those cases, it is necessary to attack vigorously the source of the humours, which is particularly in the stomach. But there are individuals who are too much sickened, not only by vomiting, but also by the vomit. Those persons must make use only of the purgative, for, upon the whole, the main object being to evacuate the cause of the disease, it matters not what kind of evacuant is employed, provided the cure can be obtained.

By what has been said, every one must be aware, that if there are circumstances where the purgative may be used without being preceded by the vomipurgative, there are none where the vomipurgative can be taken without being followed by a dose of the purgative; because if a dose of vomipurgative has been taken, it was mainly to facilitate the passage and the effects of the purgative; and it is also only after a dose of purgative that a treatment may be stopped or put off, except when a dose of vomipurgative taken the last, has produced evacuations equal to those generally obtained by the purgative.

Picture of Health.

Before presenting a description of the order of treatment which must be followed by every sick person, or for any case of sickness, it is useful to trace a picture of the state of health, which may indicate to sick people their point of departure, and the sole object they must have in view. No doubt medicaments are necessary till the cure is obtained, but they are to no purpose when health is restored conformably to this picture.

Health is characterised in an individual by the absence of all pain, suffering, or affections in any part of the body; by the free and regular exercise of the natural functions, without exception. They consist in the following characteristics: a good appetite at meal-times, an easy digestion, free evacuations, without looseness or costiveness, at least once every twenty-four hours, and without heat or

Burning at the passage; the free issue of the water without acrimony or burning, and without a reddish sediment, which is always a sign of a present or approaching pain; a quiet sleep, without agitation and troublesome dreams, neither too short nor too long relatively to the difference of age; no taste of bile or any other bad taste in the mouth; no sourness or disagreeable rising of the stomach; a clean tongue; a pure breath; no acrimony, itching, spots, pimples on the skin; no piles; no burning heat upon or in any part of the body; no excessive thirst when exposed to no laborious exercise or other known cause; a uniform colouring on the face: in woman, a total absence of white flows; no interruption of her menses, nor sufferings at the time of their periodical return.

Any man who wishes to preserve himself from the characterised diseases and infirmities to which the human body is subject, or to keep his health as good as possible; and we will say, as a natural consequence, who is determined to defend his life against any disease, which, for want of precaution might send him prematurely to the grave, must without hesitation, have recourse to purgation, in all cases where the state of his health ceases to be in harmony with the present picture; or at least in a situation nearest to it, when on account of his age, or from other cause, he cannot obtain all the characteristics of perfect health.

Whoever lives in a country where contagious, endemic, or epidemic diseases prevail, or is so situated as to fear the influence of causes which corrupt the humours, such as we have mentioned in the second chapter, must read often the picture of health, and observe himself with particular attention, in order to act accordingly. Caution supposes wisdom: chimerical fears would indicate something else.

ORDERS OF TREATMENT.

FIRST ORDER.

THERE is but one step from health to sickness, and too often it is but a short one.

The disease cannot begin without health being more or less impaired; and it cannot increase in intensity but when health is destroyed.

In this order are comprehended all human beings who, enjoying health, such as it is characterised in the preceding picture, fall sick on a sudden, or feel sensibly affected. But let not those valetudinarians, or those born with a bad constitution, believe that they belong to this order; how many of them take for a recent disease, what is really nothing else but a relapse, or a continuation of their primitive disease, which has not been radically cured. Such patients belong, on the contrary, to the fourth order.

The moment health is not such as we have represented, the li-

humours are at least superficially corrupted. If pains are not felt as soon as the matters are degenerated, it is because in every thing, the cause must have time to be formed, in order to produce its effect; but it is no less certain that the least incommodity is a proof that the humours are more or less spoiled. In this case, a single dose of evacuant has often produced a good effect; but one is seldom sufficient, and it must be repeated every twenty-four hours, for two or three days in succession and until health is restored. The seat of the affection will guide for using, or not using, the vomipurgative. By following the first order for any of the reasons indicated in the picture of health, the disease is stopped at once in its progress; for, the cause will be destroyed at its formation, and serious accidents may be avoided. By this means, art and precaution will help each other, and by their union will tend to prevent any unfortunate accidents. When the rules traced in the first order are found not to be sufficient, those traced in the second must be applied to the case.

SECOND ORDER.

When the humours are suddenly corrupted beyond their superficialities, the disease is more intense than in the first order.

If those matters have a degree of putrefaction, either because the corrupting causes have exercised an influence stronger than is determined in the first order, or because the evacuation of the humours has been neglected when the patient was in the case of that same order, then the affection is more painful and may become dangerous; the disease is characterised by the malignity of the corruption, and by the sensibility of the parts, affected either by inflammation, violent pains, obstructions, settlings, fevers, loss of appetite, or otherwise. It is then necessary to take a greater number of doses than in the preceding case. Nevertheless, it is a constant fact, that the recent diseases which we class in this order, are generally cured in eight or ten days of treatment (an advantage which will certainly not be disputed with success by other methods opposed to the present one). But it is a prescription, not to be deviated from, that the patients should take, every twenty four hours, a dose of evacuant, either vomipurgative or purgative, according to the seat of the disease, until they have obtained a notable relief; that is, till the pains have subsided, or at least are moderated, the fever broken, thirst scarcely felt, the appetite and sleep returned, as the principal basis of health.

In case of a burning fever, or of a violent pain in the head or elsewhere, the success will be still more certain if the patient follows the third order of treatment, on the first day.

When the degree of relief above mentioned, is obtained, the patients may stop the purgation during one or two days, according to their situation. Then they begin again for a few days, until they find themselves still improving. The relief they have obtained, the appetite they have recovered, and which they satisfy with prudence,

enables them to gain strength, and ultimately their primitive health, by reiterating the purgation, if necessary, until the cure is radical.

THIRD ORDER.

Diseases the most inveterate.

The application of the second order would prove insufficient in many cases, where the disease has acquired such a degree of malignity, that it would cause serious accidents and even death, if the doses were not administered at short intervals.

We have remarked in the course of this work, that the humours become putrefied in more or less time, and that their effect is irregular. In a number of individuals, putrefaction has been seen to increase so rapidly, as to cause death in a few days, and even in a few hours. In consequence of this truth, the order of treatment, or the evacuation of putrefaction, must correspond with the violence of the disease, or the danger, and be more rapid than the increase of the corruption. Every time then, that a patient is taken with acute, inflammatory, apoplectic diseases, is in a dangerous situation, when endemic, epidemic, contagious, or other deathly diseases prevail; in the case of an excruciating pain; of a sensible organ exposed to be soon destroyed by the presence of the humoural malignity; also in a chronical disease, when a relapse or a crisis puts his life in danger, or increases his sufferings: in all such cases the doses must be repeated at fifteen hours distance. Every twelve hours, if the attack is such as to occasion fears, and even sooner if some of the doses being vomited, or taken too weak, had not operated abundantly. When a patient is in such a predicament, the doses must be voluminous enough, and the purgative besides of a degree energetic enough, to produce numerous and abundant evacuations: for, it is only by a succession of evacuations, even without interruption, that excessive pains may subside, and the terrifying danger be removed.

When, also, a dose operates slowly and beyond fifteen hours, if the danger still exists or increases, it is prudent to repeat another dose in order to accelerate the purgation, and obtain the desired amelioration.

There are cases of violent attacks, where, the effects of an evacuant not being quick enough, every facility afforded by nature, must be seized. Then a purgative injection can be given at the same time with the dose of evacuant, and repeated as often as necessary. The feet can be bathed in water, mixed with ground mustard. The vesicatory plaster must be put on as soon as the attack takes place. Besides, an abundant transpiration, provoked by means indicated in chapter five, for wounded people, may prove beneficial. The danger being over, the patient follows the order of treatment he was in, before he began with the third.

[To know how to give nourishment to a patient, when following the third order, see article *Regimen*.]

FOURTH ORDER.

Chronical Diseases.

It is proved by a practice of more than seventy-five years, adding Doctor Pelgas' to mine, that if this method, of which he gave me the principle, was universally adopted and followed, conformably with the three preceding orders, chronical diseases would be very scarce, instead of being excessively common, as is the case at the present time. Young men, who by the resources of nature, could be freed from them, are, on the contrary, the most exposed to such affections, owing to some crisis of no salutary effects, through the fault of the physician who did not assist them properly, when wanted.

Under the denomination of chronical diseases, we comprehend all diseases, pains, obstructions, settlings of humours, ulcers, all kinds of indisposition, affections or sufferings, which in an individual, have taken the place of health either totally or partially, and whose duration exceeds forty days.

They would be scarce, if the conditions we have made, and which support this assertion, were scrupulously fulfilled. Any reflecting man may convince himself of it; for, if an individual exist a long time in a state of sickness, it is evidently because the humours, which cause or entertain his affection, are not, or have not been impregnated with a degree of malignity, such as is the case in epidemics, or other no less violent diseases, where death is often the result of a spell of a few hours; because, in some individuals, the corruption being more active than the assistance given can be efficient, baffles all skill and all efforts, spoils the viscera, stops the circulation and causes death, for want of sufficient time to prevent it, by evacuating that cause. But it is very different with diseases, which, properly speaking, have become chronical. The corruption of the matters which caused them, had not attained, when at their first period, such an intense degree of malignity, that they might have been evacuated, as explained in the three preceding orders. The proof is, that these patients out-lived their diseases, some times during several years, though in a state of continual suffering more or less intense.

In general, to destroy chronical diseases, or even those commonly called incurable or mortal, the patients, after considering the seat of their disease, for using the vom-purgative, must follow the treatment in the following manner:

It is the 2d order, more or less lengthened, which is followed in the beginning of the treatment of those affections, since the patient must take the doses during a certain number of days in succession, before resting. It is demonstrated in different parts of this work, and more particularly by numberless authenticated facts, that not only is the frequency of purgation not to be dreaded, so many times has it been repeated consecutively, but even that the patients could not obtain their cure if the evacuation were not reiterated in due proportion with the want of them.

Patients who, owing to the violence of their sufferings, are under the necessity of repeating the doses with the celerity acknowledged by practice, in order to be the sooner relieved; and those who, without being so very sick, can use the same celerity; shorten their treatment and accelerate their cure. The more apart the doses are taken, the more the cure is delayed; the treatment becomes more painful and costly; and finally the cure may not be obtained at all. This disappointment will not happen if the doses are repeated as near as possible. The accelerated march which is here recommended, renders the cure more certain: without it the corruption might, during too slow a treatment, vitiate the intestines, and cause death. [*See article Regimen for the proper nourishment.*] Should any such accidents as are mentioned in the 3d order, happen to a patient under the treatment of the 4th order, he must not hesitate to take the doses in quick succession, as recommended in the said 3d order, until the danger is over; then he follows anew the 4th, till a radical cure; or, at least, till a state as near as possible the picture of health; for there are patients, afflicted with chronical diseases, who have no more right to it, but, being yet favored by Nature, may still enjoy a tolerably long existence.

If the purgation, as begun with, do not produce an advantageous change in the nature of the humours, or in the sanitary state of the patient, it becomes certain that it has been too slow, and that it is urgent to repeat it with more activity before stopping; and when stopping, that it must be only for a few days. As an example, which may often find its application, sixty doses taken in four months, might not have the same happy result, as forty taken in two months. Purgations must then be reiterated often, and in such succession as to overcome the balance of the corruption, which might vitiate the new humours. A radical cure cannot be obtained if the mass of the humours is not regenerated; and they are regenerated only when the source of corruptibility is entirely drained.

The least that patients, following this order, can do, is, to take four or five doses a week, and as much as possible every day in succession. They will continue at that rate several weeks successively, if possible, until they feel relieved, and have recovered appetite and sleep. If they have lost either or both, then they rest for about eight days, according to their situation. But if the relief obtained should decrease before the expiration of that time, they must begin a new course of treatment as soon as they perceive it, till a greater relief be again obtained, then they rest again even for a longer time, according to the degree of amelioration; and continue successively in this way, till at last they have acquired all the conditions which constitute the picture of health—this being the desired aim of every patient under the curative treatment.

There is this difference between a recent and a chronical disease: that, against the first, the evacuations must be repeated almost without interruption, till the cure is obtained: and against the second, this

march, which is necessary only in the beginning of the treatment, to lessen the volume of the corruption and alleviate the sufferings, must be stopped and begun again. The suspension may last a week, a month, even more; because purgation must be in harmony with the process of nature, and with her more or less favorable disposition; then the regeneration of the humours takes place in the following manner:

During the suspension of the purgation, the patient, by his daily nutriment, recovers new humours in place of the spoiled portion which has been evacuated; but as long as any portion of corrupted humours will remain in his system, that portion will vitiate the new ones. It is for that reason, that the course of purgation must be repeated, suspended for some time, repeated and suspended again as many times as is necessary to operate in a patient the regeneration of his humours, without which there cannot be a radical cure. The result may be slow, for, as we have made it known in the 9th chapter, the quantity of humours in the composition of a human being is so voluminous, that when the total mass is impregnated with the vice of degeneration, or with a communicated virus of long standing, their regeneration requires time and a steady application of the curative means. Nevertheless, this happy result will certainly be obtained, if the patient follow strictly the prescription; and we will repeat it, for it is all essential—to be radically cured, a patient must not have in his system a particle of the humours which were depraved while sick, or when he began his treatment. New sound humours must be substituted for the old corrupted ones, and this will naturally take place when the root of corruptibility itself will have been expelled.

There are chronical diseases so inveterate, so tenacious, so difficult to destroy, and so apt to re-appear, that it requires several years to cure them radically; and consequently a great number of evacuant doses. But it is not rigorously necessary for those kinds of affection, that the treatment should be continued afterwards with the same activity as in the beginning. The patient must only observe himself, and be cautious while he stops the purgation, and be sure to begin a new course at the first symptom of the reproduction or augmentation of his affection. Youth presents greater resources; for, if the patient be young enough, even not too old, by conducting the evacuations as the state of his sufferings and the work of regeneration demand, there is every hope of success. As for the most part of patients, who are not susceptible of a complete and radical cure, because nature has not in them the faculty of depurating herself entirely, there are still many among them, who, by using purgation in different ways, might lengthen their existence, lessen their sufferings, or check the progress of them.

Let us here make a comparison, which may appear singular to certain personages, but which we believe will not be disregarded by that class of our readers who are pleased with plain common sense talk. It may serve, also, to explain the co-ordination of reiterated evacuations.

evacuations, with that regenerating substance which produces the recovery of sound humours, and consequently the state of health.

The body of any patient, either recently or chronically diseased, by spoiled or corrupted matters, may be compared to a cask, in which some liquid which was left, having fermented and become stagnated, has spoiled the cask, or has, at least, given it a very bad smell. To make the cask fit to receive and keep sound a new liquid of good quality, the cooper uses means suggested by common sense and reason. Let us imitate him. He puts water in the cask, rinses it, and throws the water out. The water carries with it the coarse part of the dirt. So, with the first dose of evacuant, the patient expulses the coarse matters, and the superficial humours stagnating in the intestines.—The cooper puts new water into his cask, shakes it well, and when throwing it out, the water seems as clear as when put in; but the cask is not yet fit for use. It is the same with the patient; he has reiterated the purgation, his humours look of a better quality; he may be relieved, but he is not cured for all that. The cooper then leaves some water in the cask, for a day or two, in order to soften and dilute the parts attached to the staves. The patient must also suspend the purgation for days, weeks, or more. The new humours made by his daily food, dilute the old ones; the mixture softens and makes them more easy to evacuate; rarifies the fluxion, which is in the vessels, and carries it into the intestinal tube, through the existing emunctories. The patient begins again a new course of purgation, and evacuates the old and the new humours already corrupted. He does like the cooper, who, emptying his cask, finds the water altered by the corrupting parts, which gave way from the internal coats of the cask. He repeats the same process, and lets the water remain for a longer time. The patient must do the same. The more relief he has obtained, the more appetite he has recovered, the longer must he suspend purgation. By taking more nutriment, he increases the mass of his humours, which takes the place of the old ones, and produces the work of regeneration. At last, the cooper, after having continued the same process, finds that his cask is fit to receive the best liquid. Let the patient do the same, till he is sure that his body does not contain any root of corruption, which may vitiate the humours he has recovered. The longer the cask has been spoiled, the longer the cooper is at work. So it is with the disease. A patient must not be afraid of excess of purgation, any more than the cooper fears too much labour. The process of this method is as infallible as that of the cooper. To be unsuccessful in both cases, would be a sign that, like the staves of the cask, the viscera of the patient have been spoiled and rotted, by a too long standing of the corrupted matters.

Obstacles to the cure of patients.

A radical cure is the object of the curative art. It will be the happy result of its application, in every case, where the disease will not have become the cause of death, conformably to the analysis we

have made of the cause of the end of beings, in the first chapter.— This method cannot fail to save the life of a patient, except a viscera, or other organic part of the system, should be decayed, and this obstacle cannot take place but by a too long standing of the putrefaction of the humours, which would prove that the treatment has not been commenced soon enough. Old age, as a natural and invincible agent of the cessation of life, presents the same obstacle. Any body, penetrated with these truths, will never hesitate, even in the most dangerous case, to use and repeat purgation, so as to expulse from his system, the matters which he knows may be the cause of his death; and if death happen, it will be only when nature in him offers no more resources, for the same means would have saved him, if nature could have done something for him. There may also be an impediment to the cure of any infirmity, when the portion of the humours which cause the affection, has no more mobility, and cannot, consequently, be expulsed; also, of a patient, whose humours, by their adherence to the affected part, form a body with it: for example—sight cannot be recovered if the optic nerve is paralyzed or destroyed, nor the hearing, if the accoustic nerve is in the same state; a nervous affection cannot be destroyed, if it is too old or too inveterate; nor an encystis, if there is a perfect adherence of two bones; in a word, it will be the same in all cases, where the cause cannot be separated from the effect it produces, that is to say, from the part affected by it.

From those considerations, it must be inferred, that the curative means, applied too late, have, properly speaking, no longer any object.

REFLECTIONS ON THE FOUR ORDERS OF TREATMENT.

Before undertaking the cure of a patient, whose disease, or infirmity, is inveterate, or reputed incurable, or mortal, the person called for, must make himself acquainted with the aggravating circumstances which might render success doubtful. Those circumstances are, the long existence of the principle of the disease, which for that reason, has become a chronical affection; the total absence of health during the youth of the patient; how often he has been sick; evident marks of weakening of his constitution; excessive loss of blood, by bleeding or leeches; immoderate use of baths; too long diets; the use of mercurial preparations, particularly in strong reiterated doses; in fine, having been under the treatment which we condemn, with reason, for their dangerous action. Then, and in the case of a patient, showing several signs of incurability, it would be well for him to be able to determine, whether it would not be more prudent to abandon such a patient to the palliative means, than to apply without success, the means of our method. Besides, it is better, for his reputation, if he is a physician, to leave the patient under the action of nature, than to undertake a treatment, which would be blamed by his antagonists, merely because it was not successful.

When, on the contrary, it is ascertained that the natural functions are tolerably well organized; that the patient is not too old; that his constitution has been good; that there are signs, indicating that nature will be favorable to him; then a feeble hope of success for the cure, or a notable relief, may be entertained. The patient must promise, and take the courageous determination to be constant and persevering in taking the evacuant doses, as long as it will be necessary; never to be frightened at any of their effects, which some times may be such as he will not be able to account for. And whatever impression they may make upon his mind, never to stop in the march of the purgation.

It is impossible to cure a patient who has lost all hopes of being cured; who seems not to care much about it; who is irresolute; who has not a mind strong enough to take a firm determination, nor judgment sound enough to seize the truth, which has begun to shine before his eyes. Let them not act like those spoiled children of fortune, who are weak minded enough to believe, that with gold they will obtain health, as they can purchase an estate, or any other valuable—for they are in danger.

But if, on the contrary, the patient reasons from true principles, and forms an opinion analagous with this method; if he takes as a guide the conduct of so many patients, who have overcome the most inveterate diseases, (such as we have given an account of in this work, and those published in the four volumes of authenticated letters); and lastly, if, firm and resolute he says, 'I will sink, if nature can do nothing for me, or I will be saved if she can yet assist me in my treatment;' then, well convinced that by transgressing his resolution he cannot find any means of cure, he will combat with courage the cause of his disease, with the hope of subduing it.

There are patients who derive relief from the evacuative treatment, only after stopping the purgation, or during the time of its suspension, as prescribed by the fourth order of treatment. They owe that relief to the happy effect of the vacuum, which the purgation has produced. They have the hope that they will be cured afterwards, or be more considerably benefitted.

There are also some individuals, in whom the pains increase during the effects of purgation. It is the result of the impulsion given to the efficient cause, which presents for the moment, an invincible obstacle. It requires but little sagacity to find out, if it is proper to suspend purgation for a while, and let the fluid become more stale; and from due observation determine, whether the patient can persevere with the curative means, or only use palliatives.

How many persons, at the first period of a disease, will refuse the curative mode that preference which it so justly deserves, as being the only one fit to spare them long sufferings! Deceived by too deep rooted prejudices, they will believe it impossible or impracticable. Unable to judge for themselves, they may be the victims of invidious suggestions. Let them take advice from experience, and from the facts which have so often crowned this method, then *error will tear her veil*, jealousy will no longer attempt her vituperous assertions against

a mode of treatment, which is the fruit of long experience, and which is supported by progressive successes. How many others, who after having begun a treatment according to this method, will abandon it, of a sudden, without reflecting upon their inconsistency!—When laboring under an ardent thirst, a burning heat through the whole system, a violent fever, acute sufferings, all possible accidents, they will, through the effect of foreign influence, or of their own pusillanimity, discontinue the treatment; while, on the contrary, in such cases, it must be made more active. They will see, in the mean time, their urine excessively red, burning, inflamed, of a muddy consistence, and charged with matters flowing out with it; they will feel the noxious nature of their humours, by a burning at the passage, which evidently proves their acrid action in the intestines, and upon the animal economy; and yet they will deny the cause of the danger they are in, and the indispensable necessity of expelling it. Then, there will be, (at least, we fear it,) individuals who, disregarding or forgetting, the fundamental principles of our method, will sink under the weight of their afflictions, though we so cordially and bountifully give them the proper advice, to avoid the impending danger. We have been taught to guard against human weakness and something more; for how many, at the best, inconsiderate men, have we not met with in the course of our practice. Some were so much astonished and pleased at their hopeless cure, or great relief, that they would have signed with their own blood, any authenticated title we might have desired; still they have proved afterwards that fickleness and ingratitude were the lot of a great portion of the human species!—They may place themselves above the reach of our reproaches, but they will feel them sensibly, when laboring again under the new attacks of a disease, whose root will not have been destroyed.

TAKING OF THE EVACUANT DOSES.

The best time to take the doses is, generally speaking, in the morning; but many patients, or infirm persons, for divers considerations, cannot do it. This method, offers them advantages highly important and daily appreciated, as it gives them the means of preventing dangerous diseases, which sooner or later might prove fatal to them. We will give a few reasons to show that the facility of this method is in the nature of things itself, and not a condescendence arising from a systematic imagination. It is a fundamental principle that, as soon as food is digested, an evacuant dose may be taken, because the stomach is, what is called, empty. The stomach may be empty at any hour of the day or night. It would, then, be an error to believe that the evacuant dose ought always to be taken early in the morning. It is ascertained that six hours after the last meal taken moderately, the digestion is sufficiently made, to leave a free passage to a dose of purgative. When otherwise, it is because the meal has not been in due proportion with the actual digestive faculties of the stomach. The vomipurgative requires, at least, two hours more, be-

cause this evacuant, which must produce vomiting in less than two hours, does not give time to the digestion to be entirely over, while, with the purgative, digestion may yet terminate during the few hours that the evacuant employs to run down into the lower ways.

By observing the conditions required for digestion, the doses may be taken at any time of the day or night. A patient whose incommodity does not compel him to keep his room, and who has duties to fulfil, at stated hours, may conciliate his business with the treatment, by taking the doses at such an hour that their effects may be over at a proper time.

When the doses are taken in the evening, the patient may lie down, his head and stomach higher than customary, to avoid vomiting the dose. If he has taken the vomipurgative, he must keep awake till it operates no more by the upper channel; and as it also operates by the lower ways, the patient may sleep quietly, as is the case with the purgative. He will be awakened when necessary. In this case, the evacuations may be less numerous, but they will be more copious, owing to the accumulation of matters made while asleep, which might have been progressively evacuated otherwise.

If the treatment conducted during the night, should occasion too much loss of sleep, the patient may have one good night out of two, by taking the doses every forty-eight hours. But there are few diseases which admit of so slow a treatment. Consequently, if his sufferings were such as to require a more active treatment, he must take the doses every thirty-six hours and even less, till the state of his health be improved. From what has been said, any body engaged in business from morning till noon, must take his meal at such time of the morning that the digestion be made at twelve o'clock, in order to take his dose; and so on for any hour adopted for the taking of the doses.

If an individual feel suddenly very sick, he must, as much as possible, observe what has been prescribed upon digestion, before taking the dose. But should any body, even immediately after a meal, feel so sick as to believe his life in danger, digestion must be disregarded, and the vomipurgative instantly given, as the surest means to clear the stomach from the burthen of food, which has become a foreign and noxious body, and also to open a free passage to the purgative, which according to the requisite order of treatment, becomes necessary to check the accident and ultimately destroy its cause.

REMARKS UPON THE EVACUANTS.

Evacuants, in general, whether emetics or cathartics, from whatever class they are taken, and though participating of the same nature, cannot have the same degree of activity, owing to the diversity of age and of internal sensibility of patients. We have, consequently, established for the purgatives only four degrees of activity. As for the vomipurgative, it may be made of a single degree of action, because by mixing the dose with tea, (as will be explained hereafter) it may be rendered as weak as desirable.

THE FIRST DEGREE of purgative being the mildest, suits children from one to six or seven years. Under one year and according to the age of the child, its activity is decreased by mixing it with syrup of senna, endive, or flower of peaches. It suits also persons of a nervous sensibility; old people, patients afflicted with a long disease, whose cure is doubtful, or with a view to obtain a relief; and, in general, any person known to be very easily moved.

THE SECOND DEGREE being more active than the first, suits almost every patient of both sexes, and children from seven years up. It is with this degree that every treatment must be begun, to try the sensibility of the system. This degree must be used in place of the first, when the dose of the first degree increased to four spoonsful does not produce the determined quantity of evacuations.

THE THIRD DEGREE cannot be prescribed but to patients who are known to be difficult to move, or who do not obtain evacuation enough by the action of the second, though the dose has been increased successively to four spoonsful or more. The dose of the third degree may be increased successively even over four spoonsful, if it prove insufficient.

FOURTH DEGREE. In case the third degree should prove evidently too weak, though taken in doses of four spoonsful, and after having tried it several times, the fourth degree, the most active of all, then becomes necessary at a dose of four spoonsful, and may then be increased as much as wanted.

A person who has at his disposal the four degrees, may vary their activity by mixing them together. For example, instead of increasing a dose of the second degree beyond four spoonsful, he will activate it by mixing two spoonsful of the third with two of the second, and so on with the others. He may also decrease the activity by mixing a lower degree with a higher one, in the proportion wanted.

But it is rigorously prescribed, because the organs passive of purgation require it, that the doses should be limited to four spoonsful. So that, instead of increasing to five spoonsful, a dose of the second degree, found insufficient when at four, the third degree is then employed, and the dose composed of four spoonsful. The same organs do not permit, either, that a high degree, taking the place of a weaker one, should be used in less quantity, because, during the treatment, and particularly at the end of it, the doses require to be of a volume sufficient to embrace a larger space in the system.

VOLUME OF THE DOSES.

It is with the common table spoon that we mean to determine the volume of the doses. After shaking the bottle, the dose will be measured out in a clean tumbler or cup. Evacuants, compounded as by our recipe, are unalterable in any country. The vomipurgative only, must be preserved from excessive cold or heat, for fear of fermentation. If it become thick, it must be strained through a piece

of linen. Evacuants, in general, producing an ostensible effect, require circumspection as to the organs upon which they are intended to act. Emetics, properly speaking, require more than cathartics.

In beginning the treatment of a patient, the volume of the doses must be determined by his presumed sensibility. We may say that it is no more possible to know, without trial, the sensibility of the constitution of any one, relatively to the action of cathartics in general, than to know which of two men can drink the most of spirituous liquors without getting drunk. The uncertainty is the same in both cases. The sensibility of the constitution must then be tried till the volume of the dose, proper for the patient, is ascertained. Those already acquainted with the process of this method, have a great advantage, because, knowing the proper quantity requisite to act with energy upon their system, they fear no sharp diseases; being sure to check them at once by proper purgations.

Vomi-Purgative.

After having determined whether it shall be mixed with tea, grown persons of both sexes may compose the dose of one spoonful, if they are well constituted, and without any vice of conformation. But if weak, delicate, nervous, of a bad constitution, sick for a long time, having good reasons to fear vomiting, or known to be very easily moved, then the dose may be reduced as for young people or children. Youth of both sexes, not valetudinarian or debilitated, the spoon not quite full, and less again for the weakest.

Children of six or seven years of age, half a spoonful; little less for the youngest.

Children from one to two years, one fourth of a spoonful, more or less.

For children under one year, this last dose will be reduced so as to compose it of a few drops for newly born infants.

The action of the vomipurgative is decreased, and its operation by the lower channel is increased, by adding to the dose of that evacuant two spoonfuls of light sweetened tea for grown people, and one spoonful for all others. It is often discovered during the treatment, that it becomes necessary to use the vomipurgative without mixture, particularly with grown people; and for affections whose seat must be attacked by a vomitive commotion, the mixture is often but an extra precaution, but prudence requires it for weak, debilitated people—those who dread vomiting—and children. The best mixture for infants, is a small spoonful of syrup or tea, much sweetened.

One hour and three quarters after taking the dose, if it has not operated either upwards or downwards, it is certain that it was too weak. The patient will then take another dose similar to the first.

There are individuals much more difficult to move than was expected. Some, in order to obtain any effect from this evacuant, have to repeat the potion four or five times, according to the energy of the

first one they began with, observing a distance of at least one hour and a half between each repetition.

This observation will guide those who, in the course of their treatment, do not obtain the desired effect from the dose or doses they have taken. They must increase them so that a person, having been obliged to repeat a dose of one spoonful one hour and a half at least after the first, must, the next time he makes use of this evacuant, compose his dose of two spoonfuls; and if obliged to repeat the dose three times or more, he must the next time compose his dose of a quantity little less than the whole of the repeated doses—and in this case if he obtain no effects, he must repeat only with a dose composed of one spoonful. The effect desired by the action of a dose, is the number of evacuations it must produce. That number must be, for grown people, seven or eight upwards and downwards. But a dose which would produce twelve evacuations downwards, must not be diminished, because it is advantageous to evacuate downwards more than has been said, as we will explain in speaking of the purgative. The most favored are those who puke three or four times copiously, without being fatigued, and who, besides, obtain six or eight evacuations downwards, from a single dose. It will be the same for young people or children, in proportion to their ages and constitutions; the evacuations, though less numerous or copious, must nevertheless be such as to produce a marked vacuum.

A patient must not believe that a dose of vomipurgative will operate in the same manner every time he will take it. Some days the dose will operate both ways; another day it may operate only upwards; and another, again, downwards only. These effects depend upon the situation of the matters, or the disposition of the body, for the choice of their issue. This evacuant does not act also in the same manner upon every one. Some puke with ease, and abundantly; others with difficulty, and a little. There are even individuals in whom nothing can provoke vomiting. It is from this consideration, strong in itself, that the emetic, properly speaking, must be utterly rejected in practice, for it is dangerous to provoke vomiting in a patient whose stomach refuses that kind of evacuations. It is also from the same consideration, that the vomitive part must be counterbalanced, and carried away by the purgative one. The effect of the composition of our vomipurgative is such that those who cannot puke, will be purged in proportion to the volume of the dose; and this evacuant will, nevertheless, act upon the upper ways, but less than if it had produced vomiting. When the dose operates so quickly as not to have time to penetrate into the lower system to produce its purgative effect, the next one must not be increased on that account, because it might fatigue the patient by an excessive vomiting: but when, instead of producing vomiting, it operates only downwards, then the dose may be increased as before prescribed.

Doses of the Purgative.

Grown persons of both sexes begin the use of the purgative by a dose composed of two spoonful—2d degree.

Weak, debilitated, or old people, must begin by a small dose, such as one or one spoonful and a half—2d or 1st degree.

Young people, by a dose of one spoonful, more or less—2d degree.

Children from one to two years of age and under, about the third of a spoon—1st degree.

From two to four years, the half of a spoonful—1st degree; and from four to six, two thirds of a spoonful—1st degree.

Every patient among grown people, or in the bloom of age, can, without detriment, and must, obtain at least twelve evacuations from each dose. Some obtain as many as eighteen or twenty, and are the sooner relieved. Accordingly a due proportion is to be observed with old people, ill complexioned persons, or valetudinarians, who cannot obtain more than eight or ten evacuations. For children of the tenderest age, four or five evacuations are sufficient; those from two to six years of age may go to six or eight. We will nevertheless observe, that if a patient, no matter of what age, be purged as much as the strongest, there is no danger; and the volume of the dose must not be reduced if he get relieved by it—otherwise the dose must be reduced. It is well to remark, that the object of this method being to provoke the evacuation of spoiled humours, the quantity of matter so expelled is of more moment than the number of evacuations. This observation regards every case, and every patient of both sexes; for two pints of corrupted humours expelled from the body of a sick person by the effect of a dose, is a more salutary result, than twelve or fifteen evacuations of a trifling volume.

OBSERVATIONS COMMON TO BOTH EVACUANTS.

The action of the purgative, and even of the vomi-purgative, is often slow; more so after some time than in the beginning of the treatment; and more, also, in some individuals than others. With some the dose operates within one hour, and even less; with others it has not begun to act after three, four, and five hours. There are some persons who, having repeated several doses of vomi-purgative without effect, obtain very slowly some motions downwards. In some, a dose has done operating after six or eight hours; in others it takes fifteen hours and more. This difference of action in the evacuants arises from the variety of sensibility in the bodies, or the nature of the humours they contain. Several obtain a change; some acquire sensibility by the expulsion of the noxious matters; and others lose it because the noxious fluid which is not yet expelled, hardens the organic membranes which perform the functions of depuration. But every one is no less in the case of the same treatment, which cannot vary or be suspended but conformably to the prescription given in the four orders of treatment.

Any one while under treatment, if their disease permit, may occupy themselves in any way they choose, during the operation of the doses, provided, and it is a rigorous condition, that their occupations be not such as to fatigue their body or mind; on the contrary, let it be in view of making a useful diversion. They are not compelled to keep their bed, if they can help it; nor to stay at home when the weather is fine, or when there is nothing to fear from the temperature or the inclemency of the season. Prudence is no doubt requisite, but a liberty wisely used, suits every one, and often facilitates the effects of the medicament.

No one ought to be satisfied with fewer evacuations than the number prescribed above; because by not evacuating enough, he would multiply the doses, lengthen his treatment and his sufferings; delay his cure, and in many cases, would not avoid the most dangerous accidents: besides, he might increase his pains by moving his humours and not expulsing them. The doses which have been found too active must not be repeated; the next dose must be reduced. And the dose which has not produced the number of evacuations prescribed, must be increased in the following ratio, and as the understanding will suggest, viz.

For grown persons, from half a spoonful to one spoonful of purgative, and half a spoonful only of vomi-purgative:

For children, the reduction or increase is made, by one third or one half of the dose, according to their preceding effects.

In the course of a treatment for any affection, but particularly in chronical diseases, the purgative doses may cease operating as much afterwards as they did in the beginning. This difference may arise from the constitution having lost its sensibility, and also because the plenitude of the intestinal tube cannot always be the same. Nevertheless, proper attention must be paid to increase the dose or to use the degree higher, which is thought necessary. The same quantity of evacuations by the lower channel must be the guide, or else the circulation could not be freed from the obstructing humours, for this reason, that the purgative, not being active enough, or the dose not voluminous enough, could not force its way through the existing obstruction, nor infiltrate itself in the vessels and the flesh.—Then the cure could not be obtained, since the cause of the disease would not be destroyed.

As a new plenitude of humours takes place in the intestinal canal, during the suspension of purgation, prescribed in the orders of treatment, in proportion with the time of suspension, the first dose of the new course of purgation must be less voluminous than the last dose of the preceding course: even it is often necessary to use a less active degree of purgative, particularly when the patient begins to recover the internal sensibility, which the malignity of his humours had destroyed; (see chapter ninth—opposition of humours,) inasmuch as he may increase the subsequent doses and give them the activity

necessary to obtain the determined quantity of evacuations which is the object he must constantly aim at.

A dose of either vomipurgative or purgative is never too strong, whatever might have been its volume, when it does not produce more than the required quantity of evacuations. And we will repeat again, that if during or after the effects of a dose, a patient feel any pains or incommodity, an increase of suffering, an affection he knows nothing of, or even some grave accident, he must be convinced that the bad nature of his humours, and their being put in motion, is the only cause of it. He must also be persuaded, that medicaments which have procured numberless cures, can, in no case, be even once detrimental. This situation often imposes the obligation to activate the treatment, according to the third order, till the patient is relieved. It may also be observed that no one who has been persevering, has ever felt an accident similar to the first. The ignorance of many people on that score, produces incalculable evils. Let them be docile to our kind advice, rather than disregard a truth, and expose themselves to perish, the victims of sophistical assertions, or unreasonable prepossessions. Even admitting that a dose would have been too active, by being too strong or too voluminous, the cause of the affection would no less, on that account, have to be evacuated. Consequently, let the next dose be less active, or less voluminous, but let the treatment be continued, or else the most serious accidents may happen. And if a dose taken with the view to expulse, sufficiently, the humoural plenitude existing at the moment of an unexpected accident is too weak, the patient may be more incommoded by it, than if the dose had been more energetic, and even a little too strong; in such a case, the next one must be more active, or more voluminous.

Colour of the Humours during purgation.

Every effect has its cause. We repeat it again here in order to fix the attention upon a useful truth, which is too often disregarded in the medical art, or in diseases. For the same reason that the humours, entering into a state of corruption, acquire a burning, or corroding heat, with the infectious smell they have in all stages, or periods of stages of sufferings, owing to their nature, (as explained in the first chapter,) they also exhibit a colour peculiar to each degree of their degeneration. Bile is the colouring humour. Its natural colour in a state of health, is a clear yellow. We consider the humours here in the mass. At their evacuation the following colours are remarked: the first degree of corruption presents a tint of dark yellow, nearly green; the second degree greenish, or dark green: the third degree a brownish green; in the fourth degree, they are brown or blackish; and in the fifth, they are entirely black. In our first editions, we omitted to mention the blue bile. This colour may take place, as well as the others, by the effect of corruption. Many of our patients have ejected it, and we have ourselves vomited it. It looks like indigo

water, commonly used by washer women. Those who ejected it, were violently attacked, and by our own sufferings in our spell of disease, we take that colour to prove a very bad nature of the humours. Till then we had doubts of the existence of that colour, which we range in the fourth degree of corruption.

If the two first colours do not show any signs of danger, it is not so with the others. The last ones are to be dreaded, for they are the signs of putridity, or putrefaction, even contagious or pestilential.—These colours are almost always mixed together, when they are ejected. It is no more permitted to suspend the course of evacuations, when the patients eject the colours of the last degree, than when the matters are so offensive as to discommode the assistants, and when besides, the symptoms of the disease are serious; for, in such a case, the evacuations must be activated by following rigorously the third order of treatment. At all events, it is always prudent, whatever may be the order of treatment followed, not to relent the evacuations, so long as the matters do not appear to be in their natural state, for fear of a relapse or increase of pains. Such is the guide to be followed, and it will never deceive, since it is by the matters evacuated, that any one may prejudge the nature of those which remain to be expulsed. Properly speaking, it is the sample by which we may judge of the piece.

In the first chapter, we promised to speak at length of the infected and noxious exhalations, emanating from diseased bodies. How many witnesses of the treatment of this method can attest that they have been compelled to open, with precipitation, doors, and windows; so suffocated were they with the infected emanations of the matters voided by means of our evacuants; how difficult also, has it not been to disinfect the room of those patients. We call upon them to contradict us, if we use exaggeration. We thought we knew all the strength, and every degree of putrefaction existing in the human body; but what happened to one of our patients in 1821, appears to us astonishing. He evacuated matters so much putrefied, that they corrupted the meat in an adjoining cook shop. The water in his jar was also spoiled. The soup kettle, being on the fire, the broth was found black, and not a particle of grease could be seen on its surface. What was the cause of it? and how can that patient have survived? His physical faculties presented great doubts as to his cure, and but for his courageous determination, he would not have followed our method. What is really as astonishing as the corruption of those different substances, is, that he was cured when his body contained such a putridity. We leave it to those scientific and able authors of dissertations, to exert their genius upon this subject, but for the sake of suffering humanity we believe that they will do better to acknowledge, that the cause, the unique cause of diseases, is no other but the humours more or less corrupted; that these humours must be evacuated, if they wish or pretend to cure their patients, or defend their existence, which in such a case, is in great danger.

Can it be believed that a man, who assumes the title of a physician, could have said at the house of one of his patients, that I was so cunning as to mix with my evacuants, divers drugs, which by their effects, gave to the humours the different colours observed at their evacuation, and at which so many people were astonished. And above all, that these same evacuants, by corrupting the food, produced the pretended infected smell. Well, all this nonsense was told in the presence of a numerous company, and every one believed the doctor upon his word. But among the rest was a gentleman, who had patience enough to listen quietly to the end of his dissertation, and who then told him—“I have made use of the curative medicine, after having exhausted, during a long time, the science of men who, like you, sir, possessed to a high degree, the talent of speaking. In the beginning of my treatment, I evacuated matters of different colours, and of a more or less infectious smell; the state of my health was such, that I could not take any kind of food; consequently the evacuants of Mr. Leroy could not corrupt them. After having expelled the most degenerated part of my humours, they became of the yellow colour of bile, and with their natural smell. Having recovered my appetite, I suspended my treatment in order to satisfy it. Some time after, and to complete my cure, I have followed a new course of purgation, with the same evacuants, and I never did evacuate matters similar to the first. It is then evident that those matters were the cause of my disease, since from the moment they were expelled from my body, I enjoyed a good health. I make this declaration to you, sir, that you may not reckon me among your dupes, and to show you that I know how to judge you.” If that doctor spoke in earnest, he certainly wanted experience.

Drink with the Vomi-Purgative.

It is not necessary to drink when the puking begins: the dose must have time to act a little; but if it should produce laborious efforts, and the patient be much fatigued by them, he must, in that case, every fifteen minutes or less, drink weak tea, or pure water lukewarm, both sweetened or not. Tea is preferable, because it is a precipitant, helping the lower evacuations, and consequently relieving the upper ways. The object of drinking tea, being to lessen the vomitive action of the dose, and assist it to operate downwards it becomes useless as long as the dose operates slowly and properly; for not being too active, it must not be weakened. But if the patient feel any thirst during the effects of the dose, he will drink of the same tea from time to time; or rinse his mouth with it, if it has a bad taste. After the upper operations have ceased, if the thirst continues during the lower evacuations, the drink will be the same as with the purgative.

If, through a mistake or otherwise, a dose of vomit-purgative had been taken evidently too strong, and occasioned cramps or excessive vomiting, several cups of fat broth, or a few spoonfuls of melted butter, must be taken at some intervals till the excess is over; but that

accident must not be a cause to delay the use of the purgative dose. It is proper to remark, in order that every one may know it, that no emetics, nor any preparations of antimony, are or can be of a poisonous nature, because they have no character of causticity.— They may be dangerous only by being given in too strong a dose, as is the case with many other substances, particularly the spirituous in general.

Some times there are patients whose humours become nearly of an emetic nature of themselves, (as mentioned in the 12th chapter.) In this case, the dose of vom-purgative has no share in the vomiting which takes place after the effects of the dose are over. The evacuation of those sorts of matters must be facilitated by the continuation of the evacuative treatment.

Drink with the Purgative.

Not only does the purgative not require any drinks while it operates, but even forbids it before it has produced several evacuations, because overcharging the stomach might produce vomiting. Half a pint of luke-warm weak tea, light broth, whey, sweetened water, toasted water with a little claret wine if more agreeable, or any drink commonly used, is sufficient to moisten every time the patient feels thirst or dryness in the mouth, during the operations of the dose. It is generally when the effects of the dose are over, or nearly so, that patients may be very thirsty. In that case they drink with discretion, and follow the prescription laid down in the regimen.

GENERAL RULE. Any dose which leaves a great thirst after its effects, indicates that another one is wanted at least the next morning, for that great thirst is only occasioned by the burning heat of the humours; the same which causes the disease.

REGIMEN.

The regimen to be observed by patients under treatment of this method, is very simple; but that simplicity is perfectly in harmony with nature, whatever the partizans of diet may say to the contrary. Any food taken before the stomach is disposed to receive it, might be rejected. Consequently, patients under purgation must wait, 1st: until the dose, either of vom-purgative or purgative, has produced about two thirds of the determined quantity of evacuations. 2d: until five or six hours have elapsed since the taking of the dose, if it has operated quickly. 3d: until it does not produce rising of the stomach, or bad taste in the mouth. 4th: until the stomach feels disposed to receive nutriment. Then uniting those four conditions, they may take a fat broth: if, after the broth, they wish for soup, let it be made to their own taste—leaving any space of time between the broth and soup. About an hour after the soup, or immediately after if well disposed, they may make use of any kind of food they like, to satisfy their appetite, giving the preference to their customary food, and observing

prudence and wisdom. It is better to make repeated meals, than to eat too much at once. Wholesome food is indispensable. Substantial aliments are also to be preferred to those which have little of nutritive substances; such as vegetables, fruits, sallads, and lean food in general. Nevertheless, they are not forbidden, if they like them, or cannot procure any other. Very ripe fruit, either cooked or raw, may be indulged, if they desire it. All food that is sharp, too much salted or high seasoned, heating, irritating, and hard of digestion, must be proscribed. In fact, the only kind of nutriment which this method requires as being most beneficial to the generality of sick persons, is rich soups.

A moderate use of good (claret) wine cannot be hurtful, except when an acid humour in the stomach, (such as we have mentioned in speaking of scuriness, chapter xii.) excited by the effect of that spirituous liquor should discommode the patient. Nevertheless, good wine in small quantity is beneficial to nearly all sick people. But attention must be had to the effects wine produces upon the system. It is known as evident, that vinous as well as spirituous liquors act upon the fluids, that they strengthen the fibres, and are tonics; consequently it is prudent to use them with moderation as long as the fluids are of a bad quality. Any man of good sense will easily conceive that the fluids, in a state of degeneration, being the cause of pains, it will be increasing the pains to excite the fluids by any agent whatever.

Generally speaking, stimulants, such as coffee or strong liquors, do not suit people of weak health, in a state of leanness; and less so again those who, by their use, lose their sleep, or are incommoded in any way. When any internal cause is such as to produce an ardent thirst, it is generally felt at meal time, or towards the end of the effects of a dose; and this thirst is as great, as the cause which produces it is heating or burning internally. After his meal, the patient is no more subjected to give to his drink the degree of warmth strongly recommended during the effects of the dose; nevertheless, some may find it beneficial to use luke-warm drinks. He may then appease his thirst by using, with prudence, any sort of drink he may like, and to which he is accustomed.

After his meal, the patient, who is able to go out, may attend to his business, taking the necessary precautions against both extremes of temperature. In a word, he must be prudent and reserved in every thing. A dose some times produces evacuations after the meal.

When a patient has no taste for solid food, as it happens in serious diseases, particularly in the beginning of the treatment, as soon as the dose has produced a number of evacuations, sufficient to judge by the state of the stomach that it is filtrated in the intestines, he must take a very rich broth, in order to get strength, without fearing any excess of that nutriment, because it not only gives strength, but it also softens the acrimony of the humours which yet remain to be evacuated. Besides, if he can, or wishes it, he will eat soup of any kind, or chocolate, according to his own taste.

In all cases where any food, either solid or liquid, being taken too soon, should be vomited, it must be tried again a little time after with the hope of retaining it; for very seldom is it rejected a second time. Should a very sick person feel a constant thirst, fat broth, or vegetable broth, or even toasted and sweetened water, are preferable to those debilitating diet drinks commonly used.

Regimen for the 4th Order of Treatment.

Patients who are rid of the effects of a dose in six or eight hours of time, being able to make two good meals a day, can reiterate the doses for many days in succession, before suspending the course of purgation. Those in whom the effects are slow, have not the same advantage. Some, requiring twice as long, and some times more, to be clear of the effects of their dose, have not time to take nutriment enough to repeat purgation every twenty-four hours. The first, by an accelerated march in their treatment, are sooner cured: the others must leave an interval of thirty hours or more between the taking of the doses, because their constitution wants no less food than if they were easy to move; and that proper nutriment must be attended to, as the first basis of our existence. Still there is a difference to be made between the want of appetite occasioned by the moving of the mass of the humours, and by the disgust that the spoiled matters generally give, and that same want of appetite which may result from the long duration of a disease. The first may be recovered by quickly expelling the cause which destroyed it, and the second will only be obtained with a full recovery of health.

Regimen for the 3d Order of Treatment.

When a patient is compelled to reiterate the doses in quick succession, as prescribed in the third order of treatment, no time must be lost, so that he may take as much nutriment as possible, without delaying the march of the evacuation. The lighter his meal, the more quickly digestion is made, and consequently the sooner the dose may be repeated. The digestion of a single broth is made in two hours; of a light soup in three hours, and of a common meal in six hours.

Care and attention to sick people.

In all cases, patients will be kept in a state of great cleanliness.— Their natural sleep will not be disturbed: on the contrary, every thing shall be done to protect it, so that they may recover the rest they may have lost during their disease, or by the activated march of the treatment. Every thing which may affect their moral shall be avoided. They must be encouraged and comforted: their mind must be kept diverted and lively as much as possible, and without fatigue. The air in their room shall be often renewed, without discommoding them. They must change their clothes often, and with

the customary precautions. Nothing shall be left in their room which may tend to infect the air: this measure is as much for the assistants as for the patient, and is in harmony with what has been said of the causes which corrupt the humours. Consequently patients must always sleep alone.

Composition of the Evacuants of this method.

VOMI-PURGATIVE.

White Wine, of good quality, - - - - - 4 pounds.

Senna, the best, - - - - - 4 ounces.

Infuse the Senna in the wine for three days, stirring it from time to time: then pass it through a linen, and try to obtain as much as possible the quantity of wine employed.

To each pound of wine so prepared, add—

Antimonial Tartrate of Potass, - - - - - 1 drachm.

Strain the whole for use.

PURGATIVES.

1st Degree.

Scammony of Alep., - - - - - 1 1-2 ounce.

Turbith Root, - - - - - 6 drachms.

Jalap, - - - - - 6 ounces.

The whole pulverized.

French Brandy, at 20 degrees, - - - - - 12 pounds.

Place the whole in a balneum mariæ, and infuse for twelve hours, at a temperature of 20 degrees: then pass it through a fine sieve, and add to it a syrup made in the following manner:

Senna, six ounces, infused for five hours in twenty-four ounces of boiling water; pass it through a linen and express it well; then put three pounds of brown sugar in this infusion, and make a syrup of such a consistence as that, when mixed with the brandy, the whole will be clear.

2d Degree.

Scammony of Alep., - - - - - 2 ounces.

Turbith Root, - - - - - 1 ounce.

Jalap, - - - - - 3 ounces.

The whole pulverized and infused in the same way as for the 1st degree.

French Brandy, at 20 degrees, - - - - - 12 pounds.

Then add the following syrup, made as above:

Senna, eight ounces; boiling water, two pounds; brown sugar, two pounds and a half.

3d Degree.

Scammony of Alep., - - - - - 3 ounces.
 Turbith Root, - - - - - 1 1-2 ounce.
 Jalap, - - - - - 12 ounces.
 The whole pulverized and infused in the same way.
 French Brandy, at 21 degrees, - - - - - 12 pounds.
 To this tincture, add the following syrup, made as above:
 Senna, twelve ounces; boiling water, three pounds; brown sugar,
 two pounds.

4th Degree.

Scammony of Alep., - - - - - 4 ounces.
 Turbith Root, - - - - - 2 ounces.
 Jalap, - - - - - 1 pound.
 The whole pulverized and infused as above.
 French Brandy, at 22 degrees, - - - - - 12 pounds.
 Add to this tincture the following syrup, made as above:
 Senna, one pound; boiling water, three pounds and a half; brown
 sugar, one pound and a half.

 FINAL OBSERVATIONS.

I have given to this abridgment, or practice of the curative treatment, all possible care and attention; and I feel satisfied, that, being in perfect harmony with the fundamental principle of the curative medicine, it will afford every desirable facility. If, in any case, uncertainty should exist, let it be read over again, and the doubt, I hope, will cease.

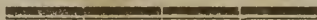
I have devoted the same particular attention to the whole work.— I have constantly added, even in this twelfth edition, in order to answer the innumerable letters with which I have been burthened since the publication of the sixth edition. I have done every thing, which was in my power to do, for suffering humanity.

I have, as much as the subject permitted, employed a mode of narration easily understood by every one. It may displease professional men, and wound received prejudices; but I take it for granted, that, in the medical art, as well as in every other, numerous happy results are better than those abstract theories, the fruit of chimerical ideas. Is it ever too late to carry light in the dark, to substitute truth for error, instruction for ignorance, practice for inexperience? Useful documents can no more be proscribed than truth itself. If some men get their living by keeping it in the dark, mankind will be benefitted by making it known; and if new troubles and vexations await me, because I have devoted my life to public utility, I shall endeavour to find strength enough to support them, bearing in mind those men who, in every age, have suffered for having proclaimed useful truths.

To silence envy, jealousy, &c. &c., and to prove my disinterestedness towards society, I have given the recipe of the medicaments, which I recommend to all sick people—and having published, according to my promise in the ninth edition, four volumes of letters out of the mass of materials I have in my possession, under the title of “Curative Medicine,” justified and proved by facts, they form the second part of this work.

In spite of the vituperous assertions of those men who, always ready to blacken the best of intentions, have said that it was merely to satisfy my cupidity; and have thrown out doubts upon the veracity of those letters, which it was so easy for them to ascertain, judicious men will easily perceive that, by this collection of facts, I place the patient in the presence of those of his fellow creatures, who, having like him labored under different affections, have obtained their cure by strictly following my method. Consequently, their courageous determination to overcome all difficulties, to disregard any unforeseen accident, so as to march steadily towards the desired object, their radical cure, the dangers which might result, by listening to ignorant suggestions, &c. may give confidence to the weak minded, and be a guide with regard to the treatment: for surely, patients restored to health, who believed they had no more right to it, will teach better than I could do it myself, how to act in order to recover from a state of disease, and particularly in difficult cases.

The science of facts is, without contradiction, the most perfect and the most profitable of all. and in the medical profession, more than in any other; for it destroys false ideas by overturning false and systematical notions. To make it public, is, in my opinion, the most glorious undertaking a good man can achieve.



Note by the Editor.

CONVINCED by my own experience how useful for the class of sick people, practical facts would be, if presented with all their details, as to their symptoms, unforeseen accidents, the strict observance, or neglect of the Curative treatment, and its effects, I engage the friends of this method, and the patients who have, or will be benefitted by it, to forward me all communications on this subject. Let them imitate their fellow sufferers of Europe, who for fear, that full faith should not be placed in their declarations, caused them to be attested by proper witnesses.

I indulge the hope that some of our Doctors, prompted by the same humane and disinterested motives, which have actuated those eminent European physicians, who have adopted the mode of treatment of our author, and who sincerely join with him for the propagation of so useful a discovery, will also contribute to the general good. Any document, transmitted free of postage, will receive proper attention, will be classed by diseases, with a table of annotation, for the better convenience of sick people, and will compose, together with other scientific and useful documents already in my possession, the second part of this work.

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VENEREAL DISEASE.*

OF all diseases which afflict mankind, the most important to be destroyed are the virulent and contagious. Other diseases attack only the individual, but those originating from venereal, are yet besides to be dreaded for all the human species. The venereal disease, like all others, is caused by the corruption of the humours; the depravation of such matters, expanding themselves in the sexual parts, and the viscera of generation, (as are those of a woman, affected with a flowing of a malignant nature,) may create the venereal virus, especially by the repeated act of communication of both sexes, and above all in a couple, with whom the accomplishment of the actual desire, does not satiate, but rather excites new desires of conjunction.

On this occasion we will remark, that the foreign heat which takes place in sick persons, or in those whose humours are not sound, may fix itself in the organs of generation, and excite them to copulation, beyond their natural faculties; as it produces also involuntary seminal losses during an agitated sleep, to some persons, who are no doubt in a sickly condition. Such has been, in our opinion, the source of that disease.

Venereal affections may be communicated in different ways, even by respiration. Coition is the most common and the surest way to contract the disease, with symptoms, that become apparent upon the instrumental parts; but let us say, for we have had many proofs of it, that a mere attempt at coition, an inadvertent approach without any sensible contact between the parts, are some times equivalent to a consummated coition.

What is called virus, is a serosity so subtile, that it penetrates by the smallest touch; it is so acrimonious that it occasions the most acute pains, and causes the divers affections resulting from venereal contagion. Such are in some, a running, irritation, and inflammation; in others, ulcers, excrescences, obstructions and settlings.

The malignity of the characteristic signs, is composed of the malignity of the communicated virus, but it depends also on the depravation or on the disposition to corruption, in which the humours of the individual are, who catches the disease. Those who, previous to the accident, do not enjoy good health, or were afflicted with some infirmities, are the most exposed to the worst consequences, and the most difficult to be cured. They are in great want of a treatment, which will not only cure the venereal disease, but also destroy the cause of their other infirmities: they will find this advantage in our method, because it embraces a unity of cause for all diseases.

If the corruption of the humoral fluids, produced afterwards, by the presence of the virus communicated in the coition, was not the cause of the venereal disease, it would then be the same virus it-

*We place this description at the end of the work, so that any body wishing to prevent it being read, may easily take it out.

self which would occasion all the pains and accidents. If such were the case, those pains would be felt not only after, but at the moment of its introduction in the sexual parts, and in all the ways through which it penetrates: now, on the contrary, it is well known, that the appearance of the first symptoms, or of the first pains, take place only after some days, and even some weeks; it is, then, an incontestible proof, that the communicated virus requires some time to corrupt the humours, and that the corruption together with the homogeneousness of the transmitted leaven, requires an equal time to form the serosity, which becomes virulent in the individual who has contracted the disease, and upon whom its characteristic symptoms appear.

Before speaking of the curative means, let us review the means commonly employed against this disease, and as they are considered as palliatives and curatives, let us also analyze them in order to find out their results. It has been acknowledged, that bleeding, diuretic drinks, baths, and some astringents given with a view to stop the running, were mere palliatives. This treatment, good at most to decrease the acrimony of the virus, has been abandoned as insufficient. Next came the treatment with sudorifics, with the view to expel the virus by the ways of transpiration. It was soon perceived, that such a treatment would rather tend to carry the virus into the cellular system, on the skin, and in the bones, where it produces encystis, and eruptions, obstructions, settlings, buboes, &c. &c. Then, at last came, what is yet called the grand remedy, which is believed to be curative. It consists in frictioning the patient with crude mercury, or quicksilver incorporated with grease. Beginning by one of the extremities, the frictions are continued upon the different parts of the body, till salivation is obtained. The patient, in dreadful agony, and blindly confident, believes he has obtained a radical cure, when time too often gives him painful proofs of the contrary.

It appears that the internal use of mercury, differently mitigated, is due to the antagonists of frictions. Perhaps these pretended remedies are less dangerous than mercury with friction; nevertheless, they provoke salivation, loosen the teeth, and some times make them fall out; they also occasion head-aches, pains in the stomach, and divers other accidents, which leave no doubt, that mercury in all its amalgamations is no more friendly to human existence, no more curative, and no less a poison, than when used in its crude state, and in friction.

To use the expression of the friends of friction, dulcified mercury or calomel, does not *bridle* the virus, as when employed in its crude state. Their adversaries, growing bold, employed mild sublimate, and successively corrosive sublimate. They did not care about putting into the human body, a caustic so powerful, that surgery makes use of it to consume and take spongy flesh out of ulcers. It was first administered with milk, or with the prescription to drink milk after swallowing the sublimate. Soon after appeared the liquor of Baron

Van Swieten, to whom is due the internal use of the most violent of chemical poisons. A few grains of sublimate in a pint of disguised water, will compose a vegetable liquor (for a name is something); if mixed with syrup, it will be anti-venereal syrup; and if mixed with the depurated juice of some plants, it will assume the grand name of anti-syphilitic-rob.

It is an error to believe that mercury and its preparations, may have the requisite qualities to cure the venereal. Humours vitiated by the virus, cannot be less corrupted or less burning, when amalgamated with mercury or any other absorbent of a less dangerous nature; and most certainly the ravages produced by matters so much spoiled, are still increased by the presence of those preparations, no doubt insufficient, but even dangerous, by their corrosive and caustic, or at least acrimonious nature, as we have too often occasion to observe it.

Crude mercury is a mineral extremely cold, consequently the greatest enemy to natural heat; therefore very dangerous. When insinuated through the pores, it penetrates into the circulation; it may appease by its coldness the excessive heat of the virus, but it does not evacuate it; it is therefore insufficient. Having been subdivided in order for its introduction, can it not re-unite itself in the vessels, and form globules, which by their size, may stop of a sudden, the circulation of blood, and cause death? Its natural coldness predisposes to this accident, which is more frequent than people think; if, besides, it sublimates itself in the vessels, can there not result an acrimony capable of compressing them, and of stopping also the course of the fluids? If all these possible accidents are not dreaded, it is probably because they may take place several months or years after the treatment, and that, when they so happen, they are attributed to causes far different from the true one.

We will not contest to their authors, that the preparations of mercury as well as the frictions, possess the intended power. They stop the running of the gonorrhea, the suppuration of cancers and of ulcers; they also clear away the appearance of buboes, eruptions, &c. &c.; in a word, they generally cure the venereal disease; but it is by what we call blunting the syphilitic acid, or the acrimony of the virulent serosity, that they assist that same fluxion, which causes the divers symptoms of the disease, to re-enter into the circulation.--- Such is the result of those treatments, which induce a belief, that the patients are cured, when they are nothing less than poisoned, and some of them to the very bones. To their sorrow, many among them soon find it out. Some are tortured by very acute pains; others lose the free use of their limbs, and, generally speaking, they remain afflicted with different infirmities, such as debility of the stomach, a digestion more and more difficult; old running, either continued or periodical, and more or less contagious; besides, it very often produces ischury, strangury, and dysury, all affections which, with time, cause

the most painful disorders in the urinary ways, and such other affections as would be an impediment to matrimony, if they were duly appreciated.

In our daily practice, we see a great number of patients victims to those treatments. It strengthens our opinion, that the true cause of all the accidents we have noticed, is derived as much from the sharp action of the poisons amalgamated into remedies, as from the virus itself. There can be no doubt, that after the treatment and the pretended cure, the patient has together in his body the remedy and the disease. It is also certain that his blood being overcharged by the corruption and mercurial medicaments, is obstructed and may be stopped in its free circulation. We have often observed that the blood, as if to preserve for some time the life of a patient, collects together those foreign bodies, and for its own relief, deposits them in the lungs; but then the patient seldom lives long. For the mercury and the virus united, soon ulcerates and gangrene the viscera of that part, and cause death.

The venereal disease does not any more require poisons for its cure than any other complaints. There is but one safe way to destroy it; it is purgation; because, its cause, the same with that of all other diseases, agrees with the point of unity of nature. The hydragogue purgatives make no exception of the viscera of generation. They run through the prostate glands, the seminal vesicles, and all the sexual parts. They clean and purify them by dissolving the expanded matters, and after rarefying them, they bring them back into the intestinal canal, through the ordinary emunctories, in order to operate their expulsion by the natural ways of excretion.

This means is so sure in its curative result, that it brings the patients to their primitive state of health, and that no remnant of the disease can ever afterwards, have any influence upon their individual constitution, that of the person who may cohabit with them, and consequently, the constitutions of their children.

Experience has also demonstrated, that a number of patients have evacuated the mercurial parts, which had been employed in their primitive treatment, and had remained among their fluids. Those who may be in the same situation, may rest assured that it will have the same effect with them.

Whatever may be the symptoms of the venereal disease, either recent or old, it is by following the fourth order of treatment, that the evacuation of the virus must be practised; save the application of the third order, should any accident require it. The vomipurgative becomes necessary, in case of a plenitude of the stomach, which might prevent the free passage of the purgative through the lower ways. It also becomes indispensable, and must often be resorted to, when any symptom manifests itself in any of the parts depending on the circumscription of the upper system. The less interval there is between the evacuant doses, the sooner a cure is obtained.

The regimen being simple, and such as is traced in this method, the

patient has only to abstain, from ex-
tensions, from incontinency and spirituc
use good wine moderately, and dilute

Let every one be convinced, that it is
or purgation, that they may obtain the
disease, and they will reject as danger
which are unfortunately so much employ
other introductions into the urethra, whic
but to irritate and excite inflammation, or
kinds in that part.

If there be sores, settlings, excrescences,
must be treated surgically; never losing sight
produces those symptoms, which must be entir
rated purgation, to obtain a complete and radical

In many instances, this disease has become a s
then its consequences and disasters, being less d
dangerous. In the language of many, it is nothing.
well, that it is more easy to palliate by injections, or
preparations, no matter how disguised, than to cure r.
we are afraid that many individuals, deceived by the flat-
ity of obtaining a prompt cure, will prefer those treatmen
reflecting for the future, though we are not sparing of our a
them.

Any person afflicted with the venereal, and who may read
dissertation, must, before he undertakes his treatment, and in orde
to conduct it properly, be penetrated with the principles of this
method.



Kenneth

CURATIVE MEDICINE,

OR,

PURGATION,

DIRECTED AGAINST THE CAUSE OF DISEASES,

DISCOVERED BY

DOCTOR PELGAS

ACKNOWLEDGED AND ANALYZED IN THIS WORK,

BY

DOCTOR FEROY, OF PARIS.

TRANSLATED FROM THE TWELFTH EDITION

BY GABRIEL PAUL, OF ST. LOUIS.

TO WHICH IS ADDED, THE OPINION OF DOCTOR RENARD,

PROFESSOR OF ANATOMY OF THE FACULTY OF PARIS.

With his Curative book
Every one may have his Physician at home."

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